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THE

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VOL. XII.

CONTAINING:

SERMONS AND NOTES OF SERMONS.
INDEXES.

EDINBURGH: JAMES NICHOL.
LONDON: JAMES NISBET AND CO. DUBLIN: G. HERBERT.

M.DCCC.LXVI.

EDINBURGH:
PRINTED BY JOHN GREIG AND SON,
OLD PHYSIC GARDENS.

BX
9315
.G66
1861
v.12

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AN IMMEDIATE STATE OF GLORY

FOR THE SPIRITS OF JUST MEN, UPON DISSOLUTION,

DEMONSTRATED.

AN IMMEDIATE STATE OF GLORY

FOR THE SPIRITS OF JUST MEN, UPON DISSOLUTION, DEMONSTRATED.

Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.—2 Cor. V. 5.

There is no point of more moment to all, nor of greater comfort to saints, than what shall become of their souls when they die. It is our next stage; and things that are next use more to affect us. And besides, it is the beginning, and a taking possesion of our eternity.

That these words should aim at this self-same thing, cannot be discerned without consulting the foregoing part of the apostle's discourse; and yet I cannot be large in bringing down the coherence, having pitched upon what this fifth verse contributes unto this argument, which alone will require more than this time allotted, having also very largely gone through the exposition of the foregoing verses elsewhere;* and I now go but on where I left last. But yet to make way for the understanding the scope of my text, take

The coherence in brief, thus:

In the 16th verse of the foregoing chapter, where the well-head of his discourse is to be found, he shews the extraordinary care God hath of our inward man, to renew it day by day. Where *inward man* is strictly the soul with its graces, set in opposition to our outward man, the body with its appurtenances, which he saith daily perisheth, that is, is in a mouldering and decaying condition.

Chap. v. 1. *For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.*

In this first verse of this fifth chapter, he meets with this supposition: but what if this outward man or earthly tabernacle be wholly dissolved and pulled down, what then shall become of this inner man? And he resolves it thus, 'That if it be dissolved, we have an house, a building of God in the heavens.' And what is the *we*, but this inner man he had spoken of, renewed souls, which dwell now in the body as in a tabernacle, as the inmates that can subsist without it? And it is as if he had said, If this inward man be destituted of one house, we have another. God, that in this life was so

* See Vol. VII. p. 356.—Ed.

careful over this inner man, to renew it every day, hath made another more ample provision against this great change. It is but its removing from one house to a better, which God hath built. As yourselves, to speak in your own language, if wars should beset you, and your country house were plundered and pulled down, you would comfort yourselves with this, I have yet a city house to retire unto.

Neither is the terming the glory of heaven, and that as it is bestowed upon a separate soul, an *house*, alien from the Scripture phrase, Luke xvi. 9, 'That when you fail, they may receive you into everlasting habitations.' Death is a failing (it is your city phrase also when a man proves bankrupt). A statute of bankrupts comes forth then upon your old house, *statutum est omnibus semel mori*, and upon all you have; and then it is a receiving or entertaining that otherwise desolate soul into everlasting habitations, that is, into an house eternal in the heavens, as the text.

Nor yet is the phrase of terming heaven a *city-house* remote neither; for, Heb. xi. 18, Abraham and the patriarchs died in faith. Mark that. In faith or expectation of what? He had told us, ver. 10, 'He looked for a city whose builder is God.' What is a city, but an aggregation and heap of houses and inhabitants? Multitudes had died afore Abraham and gone to heaven, from Adam, Abel, Seth, downwards; and God promiseth him peace at his death, and a being gathered to those fathers, Gen. xv. 15. There was then a city built, and already replenished with inhabitants; and amongst others, an house provided for him, that is, his soul, built of God, and ready furnished against this removal.

Ver. 2. *For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.*

In this verse he utters the working of the affections of Christians towards their being clothed upon with this house; and so in order to this enjoyment of it, their desiring even to be dissolved, which Paul also utters of himself, Philip. i. Now if the first verse speaks of the glory of a separate soul, when he calls it an house, this second verse must intend the same.

Ver. 3. *If so be that, being clothed, we shall not be found naked.*

In this verse he gives an wholesome caution by the way, and withal insinuates why he used the word *clothed upon* in the foregoing verse, thus, speaking of the glory of such a separate soul, even because it is absolutely necessary that all our souls be found clothed first, and renewed with grace and holiness, and not be found naked at our deaths, that is, not devoid of grace, and so exposed to shame and wrath, as Rev. xvi. 15.

Ver. 4. *For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*

The fourth verse gives a genuine and sincere account why a Christian doth thus groan, and that after dissolution itself, in order to this glory, which he sets out with an accurate distinction of their desires of dissolution, in difference from like desires in all other men. First, negatively, not for that being burdened we desire to be unclothed, or dissolved; that is, simply for ease of those burdens, nor out of a despising of our bodies we now wear, as their heathen wise men and philosophers did, and others do. No. But secondly, positively, for this, as the top ground of that desire, that we would be clothed upon with that house spoken of, ver. 1, and that still taken in the sense spoken of in the second verse, to the end that this mortal animal life, which the soul, though immortal in itself, now leads in the body, full of sins, clogged with a body of death and miseries, each of which has a death in it, and so it lives but a dying life; that this life may be exchanged, yea, swal-

lowed up by that which is life indeed, the only true life, the knowing God as we are known, and enjoying him. All which, as to our souls, is truly performed at our dissolution; although the final swallowing up the mortality of our bodies also doth yet remain to be accomplished; which will be done at the latter day, at that change both of body and soul, though in respect of the body, it will be completed as then more fully.

This interpretation, and the suiting of all the phrases used in this fourth verse, to hold good of this exchange at death, I cannot, through straitness of time, give an account of now. I have lately, and very largely, done it elsewhere.

This for the coherence. I hasten to my text.

Ver. 5. *Now he that hath wrought us for the self-same thing is God, who hath also given us the earnest of the Spirit.*

The current of the four former verses running thus steadily along in this channel, the stream in this verse continues still the same.

There is one word in this verse, εἰς αὐτὸ τοῦτο, 'For this self-same thing God hath wrought us,' which serves us as a clue of thread drawn through the windings of the former verses, to shew us that one and the same individual glory hath been carried on all along, and still is in this verse also; so, then, we see where we are.

What this self-same thing should be, ask the first verse, and it will tell you it is that 'house eternal in the heavens, a building of God, prepared by him against the time that this earthly house is dissolved.' Ask the second verse: it is the 'same house we groan to be clothed upon with' when the other is pulled down. Ask the fourth verse, and more plainly: it is that life which succeeds this mortal life the soul now lives in this body, and swallows up all the infirmities thereof; and then here it follows, 'Even for this self-same thing,' &c. So, then, if the glory of the separate soul be the subject of any of these verses, then of all, and so of this verse also.

And, to be sure, it cannot be that extraordinary way of entrance into glory, by such a sudden change, both of soul and body into glory at once, without dissolution, should be the self-same thing here aimed at; for it was not the lot of any of those primitive Christians of whom the Holy Ghost here speaks this, 'He hath wrought us for this thing,' that they should be in that manner changed, and so enter into glory; but the contrary, for they all, and all saints since for these sixteen hundred years, have put off their tabernacles by death, as Peter did, and speaks of himself, 2 Peter i. 14, and therefore the Scripture, or Holy Ghost, foreseeing, as the phrase is, Gal. iii. 8, this change would be their fate, would not have uttered this of them, 'God hath wrought us for this,' whom he knew God had not designed thereunto.

Neither is it that those groaning desires spoken of in the foregoing verses 2, 3, 4 is 'that self-same thing' here, as some would, for indeed, as Musculus well, If the apostle had said, He that hath wrought this thing in us, &c., that expression might have carried it to such a sense, but he saith, He that wrought us for the self-same thing; and so it is not that desire of glory in us is spoken of, but 'us, ourselves and souls, as wrought for that glory.'

If it be asked what is the special proper scope of these words as touching this glory of the soul, the answer in general; it is to give the rational part of this point, or demonstrative reasons to evidence to believers, that indeed God hath thus ordained and prepared such a glory afore the resurrection. And it is as if the apostle had said, Look into your own souls and consider God's dealings with you hitherto, viz.:—

1. First, the operation of his hands; for what other is the meaning or mystery, says he, of all that God is daily so at work with you in this life? What else is the end of all the workings of grace in you, and of God that is the worker? This is his very design: 'He that hath wrought us,' that is, our souls, 'for this very thing, is God.'

2. Besides the evidence the work gives, there is also over and above the earnest of the Spirit given to your souls now whilst in your bodies, in joy, full of glories of the same kind (as earnests are) of what fulness of glory they are both capable of then, and shall be filled with, when severed from your bodies: 'Who hath *also* given us *the earnest* of the Spirit.'

We preachers have it in use, as to allege proofs of Scripture for the points or subjects we handle, so to give reasons or demonstrations of them; and so doth our apostle here of this great point he had been treating of; and such reasons or demonstrations run often upon harmony and congruity of one divine thing or truth kissing another; also upon becomingnesses or meetnesses, that is, what it becometh the great God to do. For instance, in giving an account why God, in 'bringing many sons to glory,' did choose to effect it by Christ's death rather than any other way, 'It became him,' says he, Heb. ii. 10, 'for whom are all things, and by whom are all things,' &c. And so in the point of the resurrection, 1 Cor. xv. 21, 'Since by man came death, by man came also the resurrection of the dead;' that is, it was congruous, harmonious it should thus be, the one answering correspondently to the other. The like congruity will be found couched here in God's bringing souls to glory afore that resurrection.

Now there are two sorts of harmonious reasons couched in the forepart of these words, 'He that wrought us for this is God.'

I. That it is *finis operis et operantis*, the end of the work itself upon us, and of God as an efficient working for an end, God hath wrought on us for this very thing.

II. It is *opus dignum Deo authore*, a work as he is the great God, and as a thing worthy and becoming of God as the author of it: 'He that hath wrought us for this thing is God.'

There is a third point to be superadded, and that is, it is the interest of all three persons, which, how clearly evidenced out of the text, will appear when I have despatched these former doctrines.

Doct. 1. That it is a strong argument that God hath provided a glory for separate souls hereafter, that 'he hath wrought us,' and wrought on us a 'work of grace' in this life.

Ere the reason of this will appear, I must first open three things natural to the words, which will serve as materials out of which to make forth that argument.

First, that the thing here said to be wrought is grace or holiness, which is a preparation unto glory. (1.) Grace is the work, and so, Philip. i. 6, termed 'the good work,' a frame of spirit 'created to good works': Eph. ii. 10, 'We are his workmanship, created unto good works.' The text here says, 'Who hath wrought us;' there similarly, 'We are his workmanship.' And (2.) secondly, this work is a preparation to glory; for, for one thing to be first wrought in order to another, is a preparation thereunto. Now, saith the text, 'He hath wrought us for this thing;' and Rom. ix. 23, it is *in terminis* the vessels of mercy which he had afore prepared to glory, which was by working holiness, for it follows, ver. 24, 'even us whom he hath called'; likewise Col. i. 12, 'Who hath made us meet to be partakers of the inheritance of the saints in light:' meet, by making us saints. So, then,

'had prepared, 'hath made meet,' is all one with 'who hath wrought us for this thing.' Here,

The second, What is the principal subject wrought upon or prepared and made meet for glory? It is certainly the soul, in analogy to the phrase here. We use to say (when we speak of our conversion), 'Since my soul was wrought on.' And though the body is said to be sanctified, 1 Thes. v. 23, yet the immediate subject is the soul, and that primitively, originally, the body by derivation from the soul. And hence it is the soul, when a man dies, carries with it all the grace by inherency. 'All flesh is grass, which withers;' that is, the body with all the appurtenances, saith Peter, 1 Peter i. 24. But you, having 'purified your souls, being born again of incorruptible seed' (our bodies are made of corruptible seed, which is the opposition there) 'by the word of God, which lives and abides for ever.' 'And this is the word' (he says he means) 'which by the gospel is preached' (every day) 'unto you,' ver. 25, and by preaching is engrafted in your souls, purifying your souls, ver. 22. In no other subject doth that word as preached for ever abide; for the body rots, and in the grave hath not an inherent but a relative holiness, such as the episcopal brethren would have to be in churches consecrated by them, because once it was the temple of the Holy Ghost, who dwells in us.

And that it is the soul the apostle hath here in his eye, in this discourse of his in my text, as that which he intends the subject here wrought upon, appears, if we consult the well-head of his discourse about the soul, which is the 16th verse of the 4th chapter. 'Our inward man (says he) is renewed,' &c. (there is your *wrought upon* here), whilst the outward (the body) perisheth. Which soul, in being called the inward man, connotates at once both grace and the soul conjunct together, and distinct from the body, as well as from sin and corruption. Elsewhere it is declared the subject first and originally wrought on: Eph. iv. 23, 'Be renewed in the spirit of your minds.' Look round about the text, and what is the *us* wrought on? Plainly this inward man, by the coherence afore and after. Ask yet, 1, 'If our earthly tabernacle (that is, our body) be dissolved, we have,' &c., that is, this inner man, our souls, have; for the body is supposed dissolved. So likewise, ver. 4, *we* in this tabernacle, that is, our souls in these bodies. More expressly after, ver. 8, our very souls, not only whilst in our bodies, but when separated from our bodies, have the *we* given them; we are willing to be absent from the body, and present with the Lord. The *we* present with the Lord, and absent from the body, is, nor can be, no other than a separate soul in its estate of widowhood. And so here, ver. 5, hath wrought *us;* the soul bears the person, carries away the grace with it.

Add to this, the time here specified in the text, in which we are wrought upon: it is but this life, and during the term thereof.* 'Hath wrought us,' says the apostle; not in the future, 'who shall work' us for it. That *hath wrought*, referring to the work of conversion at the first, 'Who *hath made* us meet to be partakers,' &c., Col. i. 12, and who doth continue still to work us; the preterperfect being often put by the apostle for the present, 'God renewing the inner man day by day,' chap. iv. 16; so working upon it, in order to this self-same thing, continually. Unto which words there, these here have an evident aspect; yet so as that time of working is but during this life. For it is whilst the outward man is mouldering, and that 'by afflictions, which during this moment work an eternal weight of glory,' ver. 17, and that is expressly said to be 'but this present time,' Rom. viii. So

* Observa quod non in futuro dicit, *parabit nos.* Non demum parabitur; ubi jam induendum est, &c.—*Musc. in locum.*

then, there is no *parabit* in that other world. But, as Solomon says of man, there is no work after this life, Eccles. ix. 10; 'no remembrance,' says David, Ps. vi. 5, namely, which hath any influence into a man's eternity. So there is no working upon us in order thereunto after death: God hath done his *do*, hath wrought, and man hath 'finished his course,' as Paul of himself, and in this chapter of my text, ver. 10, 'Every man receiveth the things done in his body, be they good or evil.' Those things that are done in this body only; therefore only what in this life he hath wrought. And for this he 'hath wrought us,' says the text.

These things premised, I come to the argument to be raised out of them, to prove the point in hand.

First, That grace or holiness, because they are immediately wrought in the soul, that therefore when the body dies the soul shall be taken up into life. That this is a meet and congruous ordination of God, the Scripture itself owns, and seems so to pitch the reason of it in Rom. viii. 10, 11, 'And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' He gives an account of what is to become hereafter, both of the bodies and souls of them in whom Christ is. (1.) First, for the body that is condemned to die, 'the body is dead because of sin.' By body I understand the same which he, in the 11th verse, terms the 'mortal body to be raised up,' which, says he, 'is dead,' that is, appointed to die; as one sentenced to death you term a dead man. And this 'because of sin.' It was meet that that first threatening of dying should have some effect to evidence the truth of God therein. Only God is favourable in his ordination in this, that he arresteth but the body, the less principal debtor; but that, to be sure, shall pay for it. 'It is appointed to all men once to die,' even for men that are in Christ, as this place of the Romans hath it. Then (2.) follows, what remains, the soul of such an one when the body dies. 'But,' says he (speaking by way of exception, and contrary fate too), the spirit is life because of righteousness.' The spirit is the soul in contradistinction to the body; this, when the body dies, is life. He says not living only, or immortal, but is swallowed up into life. And why? 'because of righteousness,' which is Christ's image; and so preserves, and by God's ordination, upon dying, elevates the soul, which is the immediate and original subject of it, which is the point in hand. For this thing it is, God hath wrought it. But then because the query would be, Shall this body for ever remain dead, because of this first sin, and bear this punishment for ever? No; therefore (3.) he adds, 'He that raised up Christ from the dead shall also quicken your mortal bodies.' So at last, and then bringing both body and soul together unto complete glory.

And the congruity of reason that is for this appointment is observable, something like to that 1 Cor. xv., 'As by man came death, so by man came also the resurrection from the dead.' For that sin that condemned us to this death, we had from the first Adam by bodily generation, as the channel or means of conveying it, who was, as other, father of our flesh.

The arrest therefore goes forth against the body, which we had from that Adam, because of that sin, conveyed by means of our bodies; for though I must not say the body defiles the soul, or of itself is the immediate subject of sin; yet the original means or channel through which it comes down, and is derived unto us, is the generation of our bodies. The body therefore congruously pays for this, and the death thereof is a means to let sin out of the world, as the propagating it was a means to bring sin in. But an holy soul

or spirit, which is the offspring of God, having now true holiness and righteousness from the second Adam communicated to it, and abiding in it; and being not only the immediate subject thereof, but further, the first and original subject, from and by which it is derived unto the body; the womb, into which that immortal seed was first cast, and in which the inward man is formed, and in respect of a constant abiding, in which it is that seed is termed incorruptible. Hence, therefore, says God of this soul, 'it is life.' It shall live when this body dies. There is nothing of Christ's image, but is ordained to abide for ever. 'Charity never fails,' 1 Cor. xiii. 8. 'His righteousness endures for ever,' 2 Cor. ix. 9; and therefore is ordained to conserve and elevate unto life the subject it is in, and that is the soul. This as a foundation of the substantial parts of this first reason out of this one scripture, thus directly and explicitly holding this forth.

2. I come to the argumentation itself, which ariseth out of these things laid together: (1.) That the soul is the immediate subject of grace; (2.) The first and primitive susceptive thereof; (3.) And itself is alone and immediately capable of glory, which grace is a preparation to; and (4.) that God, afore our deaths, hath wrought all of grace he intends to work, in preparation to glory. Out of all these a strong argument doth arise: that such a soul upon death shall be admitted unto glory, and not be put to stay till the time of the resurrection, when both soul and body shall be joined again together; and that this holdeth a just and meet conveniency upon each, or at least all these grounds when put together.

First, Consider the soul as the immediate subject of this working and preparation for glory. Hence, therefore, this will at least arise, that the inherency or abiding of his grace wrought in this soul, depends not upon its conjunction with the body; but so as it remains as an everlasting and perpetual conserver of that grace stamped on it; yea, and carries it all with itself, as a rich treasure innate unto it wherever it goes, when separate from the body. I say, it either hath in it, or appertaining unto it, all that hath been wrought for it, either in it or by it: Rev. xiv. 13, 'Blessed are the dead which die in the Lord; and their works do follow them.' They go to heaven with them, and after them. And in what subject else is it, that the seed of God remains incorruptible, or the word of God abides for ever? 1 Pet. i. 23, 25. Or how else comes that saying to be performed, 1 John ii. 17, 'He that doth the will of God endures for ever'? Having therefore all these riches by it, and as complete (as here it shall be), meet it is it should partake the benefit thereof, and live upon them now when it is single and alone, and in its widow's condition. And it is an opportune season, that by a glory given it for that holiness, this should now appear, that it was the soul which was the sole intrinsic and immediate receptive of all this holiness. This is the first. Add also,

Secondly, Its being the first and primitive subject of holiness, from which it is derivatively in the body.* Meet it was this soul should not be deferred, till the appurtenance of it be united to it, but be served first, and admitted into that glory ordained; and by having itself first possession given of that inheritance, the body might in its season be admitted derivatively thereinto from it, after that renewed union with it by the resurrection. Reason good, that look as in priority, grace, the preparation unto glory, was wrought, so, in that order of priority, glory itself should be communicated. And, therefore, seeing its fate is to abide a while alone, therefore first to enjoy, and drink both the juice and fruit of that vine it is the root of.

* Magis conveniens videtur, ut animæ in quibus per prius fuit culpa et meritum, prius etiam vel puniantur vel præmientur.—*Aquinas cont. Gent.* lib. iv. cap. xix. sec. 3.

And (3.) it being in itself, when separate, as immediately capable of this glory, as when it shall be again united to the body. For what is the essential of glory, the substance of that life that swallows up all, but (as we said on ver. 4) God's immediate presence, and our knowing him face to face, as we are known? Now of this the apostle doth in these 6th, 7th, and 8th verses, expressly inform us, that the separate soul is not only capable thereof, but that it then begins to enjoy it: 'Therefore,' says he, 'we are always confident, knowing that whilst we are in the body, we are absent from the Lord; for we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.' Where, to be present with the Lord, and to live by sight, is expressly made the privilege of a soul absent from the body; which can mean no other state than that of the soul between the death of the body and the resurrection. For whilst it is present in the body afore death, it is absent from the Lord; and when it shall be present with the Lord, after the resurrection, it shall not then be any more absent from the body. This conjunction, therefore, of *absent from the body* and *present with the Lord*, falls out in no state else, but only in that interim or space of time between. Let us withal view this place in the light, by bringing the one to the other, which that passage, 1 Cor. xiii. 12, doth cast upon it: 'For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known.' 'To see as in a glass darkly' there, is to 'walk by faith' here. But to see face to face, and to know God as we are known, (so there) is all one; and to attain to sight and be in Christ's presence (here). And to be sure, the body is in no estate whatever capable of knowing God as we are known of him. None durst ever affirm that. For besides that the spiritual knowledge of God is proper to an intellectual nature, further, so to know God, as God knows us, and so to be elevated to the similitude of God's understanding, is not communicable to the body. We may as well dare to affirm God himself to be a body, as that our bodies are capable of ever being raised up thus to know God. Hence, therefore, whether the soul be out of the body, as after death; or so in the body, as it shall be after the resurrection; yet still it is the soul that is immediately alone capable of that sight and knowledge of God. And therefore, seeing it depends not on the body, it is as well capable of it afore the resurrection without the body, as after the resurrection in the body.

Only this must be added, that whilst indeed the soul is at home in this body, this earthly tabernacle, it is not capable of the sight of the glory of God, *i. e.* as to continue in the body, and enjoy it; for it would crack this earthen vessel: as 1 Cor. xv. 50, 'Flesh and blood cannot inherit the kingdom of God.' And although Paul, as a stander-by, was an over-hearer and an eye-witness, by way of revelation and vision, of what the spirits of just men in glory do enjoy, 2 Cor. xii.; even as, on the contrary, the angels are often standers-by on earth, and overseers of us, what is therein done, as the phrase is, Zech. iii. 7; yet he was not estated into it, or admitted a possessor thereof himself, no more than angels into an earthly estate, and therefore could not say whether the revelation vouchsafed him might not be in the body as well as out of it. Whereas God had otherwise long since peremptorily determined that question, that no man could see God and live; that is, at once continue in this body and see him face to face; and Paul here in my text also determines it, 'That whilst we are at home in the body (as now), we are absent from the Lord.' They are two incompatible estates. But still when that which thus lets (this body) is taken out of the way, the soul itself is sufficiently capable, as truly as ever it shall be.

But if this argument from these be yet judged not home enough, but short, then let us in the fourth place add what force the third premise will give to it, concerning the time of God's working on us, to drive all closer home; namely, that God hath wrought upon the soul in this life, all that ever he means to work, by way of preparation for glory. For this thing God hath wrought us, which though it might, with the enlargements and sub-arguments that now shall follow, be made an argument alone, yet I choose to cast it into this total, to make the whole the more strong.

Therefore (4.) gather up the demonstrations thus: If the soul be the immediate and first subject of grace, which is a preparation to glory, and capable of this glory, when out of the body; and God, the great agent or worker, hath wrought all that ever he means to work in it this way, by way of preparation to glory; then, as Peter said in the case of admitting the Gentiles to baptism, 'What should hinder that these souls should not be glorified instantly, when out of their bodies?' Acts x. 47. If indeed, as the papists and corrupted Jews and heathens have feigned, there were any work to be after wrought, a purgatory or the like, then a demur or caveat might yet be put in, to suspend this their admission into glory. But the contrary being the truth, then, &c. Now, the strength of the argument from this latter, superadded to the rest, stands upon two strong grounds.

First, If we consider what is common to God in this with all other but ordinary-wise efficients or workers that are intent upon their ends, which must be given to him, the only wise, all-powerful God (who is here said as an efficient to work us for this end), when any ordinary efficient hath brought his work to a period, and done as much to such and such an end as he means to do, he delays not to accomplish his end, and bring it to execution, unless some overpowering impediment do lie in his way to it. If you have bestowed long and great cost upon any of your children to fit and prepare them for any employment, the university suppose, or other calling, do you then let these your children lie truants, idle and asleep at home, and not put them forth to that which you at first designed that their education unto? Will you suffer them in this case to lose their time? Do you know how to do good to your children, and doth not God? We see God doth thus in nature. We say, when the matter is as fully prepared as ever it shall be, that the forms enter without delay. Now grace is expressly termed a preparation to glory. Also God doth observe this in working of grace itself; when the soul is as fully humbled and emptied, and thereby prepared for the Lord by John Baptist's ministry as he means to prepare it, the work of justifying faith presently follows. In all his dispensations of judgments or mercies, he observes the same. When men's sins are at full (as of the Amorites), he stays not a moment to execute judgment; so in answering the faith of his people waiting on him for mercies. And thus it is for glory: 'I have glorified thee on earth' (the only place and condition of our glorifying God), 'I have finished the work thou gavest me to do; and now' (what now, and presently now remains there, follows) 'glorify me,' &c. Thus spake Christ our pattern.

Secondly, There is this further falls out in this case and condition of such a soul, as doth indeed call for this out of a kind of necessity, and not of congruity only; for whereas by God's ordination there are two ways of communion with him, and but two unto all eternity,—either that of faith, which we have at present, or of sight, which is for hereafter,—into these two the apostle resolves all God's dispensations to us: ver. 7 of this chapter, 'We walk by faith' (namely, in this life), 'not by sight;' and again, 1 Cor. xiii. 13, '*Now* we see in a glass, *then* face to face.' These two, *now* and *then*, do divide the dispensations for eternity of time to come. The like in

Peter, 1 Epist. i. 8, 'In whom, though *now* you see him not' (as you one day shall), 'yet believing.' If, therefore, when the soul goes out of the body, that way of communion by God utterly ceaseth, 2 Cor. xiii. 8–13, that door and passage will be quite shut up, God having, 1 Thes. i. 11, John vi. 28, fulfilled all the work of faith (the work of God) with power that ever he intended, then surely sight must succeed according to God's ordination, or otherwise this would inevitably follow, that the soul would be for that interim, until the resurrection, cut off from all communion with God whatever, having yet all its acquired holiness of sanctification abiding in it, and righteousness accompanying of it all that while. Look, therefore, as a child hath two, and but two ways of living, and when the one ceaseth the other succeeds, or death would follow,—in the womb it lives by nourishment from the navel, without so much as breathing at the mouth; but it no sooner comes into the world but that former means is cut off, and it liveth by breath, and taking in nourishment by the mouth, or it must instantly die,—so stands the case with the soul here between faith and sight; so that we must either affirm that the soul dies to all spiritual actings and communions with God until the resurrection, which those Scriptures so much do contradict: John ix. 51, and xi. 26, 'He that believeth hath everlasting life, &c., and shall never' (no, not for a moment) 'die.' And in those promises it is not simply a sluggish immortality, but to live, and act, and enjoy God, which is our life, must needs be meant; or we must on the other side affirm that the life of faith ceasing, and God yet having that way wrought all that ever he intended, that then sight of God face to face must come in its place, which indeed the apostle in that 1 Cor. xiii. affirms in saying, ver. 10, 'When that which is perfect is come, then that which is but in part is done away.' There is not an utter ceasing of the imperfect, and then an interval or long space of time to come between, and then that which is perfect is to come, but the imperfect is done away by the very coming of that which is thus perfect; and in the 12th verse he explains himself, that the imperfect is this our seeing *now* in a glass darkly, that is, by faith, and that perfect to be that seeing God face to face, as that which presently entertains us in that other world. Nay, the apostle admits not so much as a moment of cessation, but says that the imperfect is done away, ver. 10, and vanisheth, as ver. 8, by the coming in of the perfect upon it, and so the imperfect, namely *faith*, is swallowed up in perfect, namely *sight*.

And then further, if we thus grant, as we must, this separate soul to have this sight, or nothing now left it to enjoy God any way by, then it can be no other than glory it is admitted unto; for the sight of God face to face, and to know as we are known, is the very essence of glory as it differs from faith. Neither is that ultimate enjoyment or happiness in God which souls shall have after the resurrection any other in name or thing than the sight of God as it is thus distinguished from faith, although it shall be then raised and intended unto far higher degrees of perfection.

And for a conclusion of this first point, that which follows in that place lately cited out of 1 Peter i. 9, 'Receiving the end of your faith, the salvation of your souls,' may as fitly serve for the confirmation of all these latter foregoing notions, as to any other sense interpreters have affixed.

I am aware how these words, 'receiving the end of your faith, the salvation of your souls,' are interpreted of that joy unspeakable and full of glory, which the verse afore had spoken, that many saints through believing do in this life enjoy, as being salvation imperfect, and the earnest of it in the same kind, and so a part of the reward of faith received in hand, as we say, or aforehand, and vouchsafed over and above the ordinary way of living by

faith. This interpretation I no way gainsay, nor will go about to exclude, for I know it doth consist with that other I am about to give, and is subordinate to it; and I have learned to take the most comprehensive sense the Holy Ghost may be supposed to aim at in any scripture; but if this sense should directly alone obtain, yet by consequence, and at the rebound, it doth strongly argue the point in hand; for if whilst faith continues God is pleased to vouchsafe the soul through believing such joys, much more when faith ceaseth he will vouchsafe the same soul a fuller enjoyment of himself at the ending of faith; for why else are these present joys termed salvation, and that as distinct from that right to salvation, which otherwise faith at all times estates us into, but for this, that these joys are an entrance into, and a taking possession of, glory, over and above what ordinary faith giveth? and therefore they have the name given them as being the earnest of the same kind, unto that greater sum is to be paid, as in all contracts it useth to be, at the end of that performance on one part, which end is when faith ends; and so that is made the set date or time when this full payment is to begin, which this earnest aforehand bindeth God unto.

And it were hard to suppose that God would give such a part of these joys, even whilst faith continues, for so long a time as until the resurrection, and then withdraw all communication of himself, both in joy and faith also. But I leave the prosecution of this argument till I come to those words, 'Who hath also given us the earnest of the Spirit.'

I also know that by this phrase, 'the salvation of our souls,' the soul being the eminent part of man, is often in Scripture, by a synecdoche, put for the whole person. And I must not deny but that ultimately it is intended here, it extending itself to the whole of salvation, first and last, after faith ended; which sense, on the other hand, many interpreters are for.

I only contend for this, that the salvation of the soul is intended also of that salvation which falls out in the midst between these joys, the earnest in this life, and that ultimate salvation at the resurrection; that is, the salvation of the soul, while separate, as being the next. It hath a weight in it, that salvation and damnation should so often be said to be of the soul by Christ himself; as Mat. xxvi. 16, 'What shall it profit a man to gain the whole world' (and so provide for his body), 'and lose his own soul?' And again, in speaking of the soul as considered apart from the body, Mat. x. 28, 'Fear not them that are able to kill but the body, and are not able to kill the soul.' But that which is more conjunct to my purpose: it is observable that this our apostle Peter should choose to use in this epistle, more than any other apostle, this phrase of soul in relation to salvation, either as being the eminent subject, and sometimes as the single subject, both of grace and salvation. So in this chapter, 'You have purified your souls,' &c., as the immediate susceptive of the incorruptible seed, as was observed. Then again, in chap. ii. 11, 'Abstain from fleshly lusts, which war against the soul;' and ii. 25, 'Ye are returned to the Bishop of your souls;' which he speaks as being the eminent part, and (upon separation from the body) the special charge he hath pastoral care of. And more directly to our purpose, chap. iv. 19, he exhorts them, when they come to die, 'to commit their souls to God,' as then being to be separate from their bodies. Now, it were hard to think that this salvation to come should bear the title and name of the 'salvation of the soul' in this and other scriptures, Heb. x. 39, James v. 20; and that yet when this soul shall in the other world come to subsist for a long time single and alone, and then be properly and without figure; a mere soul without a body, a lonesome soul; that during that state it should not be the subject of this salvation, and so intended here, when more properly and literally, it

ever, it is the salvation of the soul. And it would be yet more strange that the phrase 'salvation of the soul' should be wholly restrained unto that estate of the soul when remitted to the body at resurrection, and only unto that; and that word the *soul*, should serve only synecdochically as a part put to signify the whole man, as then it is to be raised up. But especially it were strangest of all if it should be confined and limited in this place of Peter, wherein this salvation of the soul is set forth for the comfort of such as were to lay down their tabernacles of their bodies for Christ (as this Peter speaks of himself in the next epistle), and whose faith was then to cease with their lives, whose expectations therefore he would in this case certainly pitch upon that salvation of the soul next, which is this of the soul separate. To confirm all which,

That which further invited me to this place was this phrase, 'The end of your faith,' especially upon the consideration that he speaks it unto such Christians who in these times were (as he foretells, chap. iv. 4) shortly to be martyred, and at present were sorely tried (verse 7 of this chapter, and in the last verse of the fourth). He thereupon instructeth and exhorteth them to commit their soul, when they die, to be kept by God. And so understood in a proper and literal sense, this salvation of their souls is in all respects termed the end of their faith.

First, In that it is the next and immediate event that faith ends and determines in, as death is said to be the end of life; so noting forth, that when faith ends, this salvation of the soul begins and succeeds it. The end of a thing signifies the immediate event, issue, period thereof. As of wicked men it is said, 'Whose end is destruction,' Philip. iii. and Heb. x. 39. Apostasy and unbelief are said to be a 'drawing back unto perdition.' And, on the contrary, there faith is termed a 'believing to the salvation of the soul.' And both note out the final event and consequent of each, and salvation of the soul to be the end of faith, when men continue and go on to believe, until their faith arrive at and attaineth this salvation of the soul. To this sense also Rom. vi. 22, 'You have your fruit in holiness, and the end everlasting life.' And the apostle Peter having in the foregoing verses celebrated the fruits and workings of their faith in this life, as in supporting them gloriously under the sorest trials, ver. 7; and then sometimes filling their hearts with joy unspeakable and glorious, ver. 8; he here at last concludeth with what will be the end or issue of it in that other life, when faith itself shall cease; and what it is that then they shall receive: 'Receiving' (after all this) 'the end of your faith, the salvation of your souls;' Κομιζόμενοι, in the present, by a frequent and usual enallage of time, being put for the future. For ye shall receive (or being about to receive), to shew the certainty of it, that when faith shall end you may be sure on it, even of that salvation (that great salvation, so spoken of by the prophets, ver. 10) of your souls, which, as it hath no end to be put unto it as faith hath, so no interruption or space of time to come between, during which your souls should not be actually saved. A salvation of your souls singly (whilst through death they shall so exist), as well as of the same souls primarily, and more eminently, when both soul and body shall be reunited.

2. The end of your faith, that is, of your aims and expectations in your faith; the end importing the aim or expectation, which is also proper and a literal sense of that word. And upon this account also the salvation of the soul, when they should die, that being the very next thing their eyes must needs be upon, is therefore here intended.

And 3. 'The end of your faith,' that is, as being that for which the great God, who 'keeps us by his power through faith unto salvation,' ver. 5, hath

wrought this faith in you. Accordingly we find it termed 'the work of faith,' 1 Thes. i. 3; which, when God hath fully wrought, and brought to that degree he aimed at in this life, or, to use the apostle's own expression of it, 2 Thes. i. 11, when God hath fulfilled the work of faith with power, he then crowneth it with this salvation of the soul without end; as James speaks of patience, when it hath had its perfect work, chap. i. 4, compared with ver. 12. And so speaks my text, for 'this self-same thing he hath wrought us.' And therefore, when this faith shall cease which he wrought for this, he will attain his end without delay. And you, says he, shall attain your end also; and faith thus ceasing, if this salvation of the soul did not succenturiate and recruit it anew, the end of this faith were wholly and altogether present destructive loss unto the soul in its well-being until the resurrection.

4. The *end* signifies the perfection and consummation of anything,* as Christ is said to be the 'end of the law,' Rom. x. 4; and so the meaning is, that your faith, which is but 'an imperfect knowing God,' shall then, when it ceaseth, be swallowed up of sight, which is all one with that salvation here, *tanquam perfectibile*, a perfection, as that which is imperfect is said to be by that which is perfect, 1 Cor. xiii. 10. Thus much for the literal and proper import of the word *end*.

Now then, if we take the word *end* in its proper meaning, and the word *soul* likewise in its native proper meaning, also which sense in reason should be first served, when the scope will bear it, then it makes for that purpose more fitly which we have had in hand.

That nothing may be wanting in this last place cited to make up all the particulars in the foregoing sections insisted on, so it is that the apostle Peter doth further plainly insinuate that this salvation here consisteth in the sight and vision of Christ (which was one particular afore mentioned), accompanied with 'joy unspeakable and glorious.' The coherence, if observed, makes this forth clearly; for whereas in the verse immediately foregoing, he had commended their present state of faith by this, 'Whom *now* though you see not, yet believing, rejoice with joy unspeakable and glorious,' that '*now* you see not' (in this life) is set in opposition, and carries a promise with it of a time to come, wherein they should see, even as Christ said to his disciples, John xiii. 33 and 36 compared, 'Whither I go, I *now* say to you, ye cannot come; but thou shalt follow me *afterwards*.' So here *now* believing (which is the principle at the present which you live upon), you see him not; but when the *end* of your faith shall come, you shall then see him; and in this it is consisteth the salvation of your soul. So that still it carries on what I have afore spoken unto, that when faith ceaseth, sight cometh; yea, perfects and swallows it up, as was said even now out of 1 Cor. xiii. 10.

And let me add this, that the apostle on purpose doth bring the mention of this supereminent fruit of faith, 'Even now when we see not,' that 'believing, ye yet rejoice with joy unspeakable and glorious.' On purpose, I say, to make way for the raising up their thoughts and apprehensions, how infinitely transcending that salvation of their souls must be when, faith ending, they attain to sight, to see him face to face whom their souls have loved. It is implicitly as if he had said unto them, 'Oh think with yourselves what joy, what glory that must needs be, which exceedeth and surpasseth this that now accompanies your faith, in an answerable proportion, as much as sight of Christ's presence, and face to face, must be supposed to excel the knowledge of him by faith, which sees him but as absent darkly!

And further, give me leave to improve this notion. You may take this

* Τέλος *pro* τελείωσις.

assured evidence, that your souls shall then see and enjoy God when your faith shall cease, which will be when once your souls shall come to be separate from your bodies by death; in that even now, in this life, it is your souls and spirits that are the immediate receptives, or partakers and subjects of such glorious joys.

The soul enjoys them, though in the body, yet without the help or concurrence of the body, or the phantasms of it; yea, such raptures do 'pass understanding,' that is, the common way of understanding, which by the use and help of the body, or images in the fancy, the mind exerciseth in other things, and which do concur with the understanding ordinarily in faith. But this joy falls into and is illapsed within the soul itself immediately; yea, the weakness of your bodies and bodily spirits will not permit you to have so much of this joy as otherwise the soul is now capable of by faith. And therefore by this experimental taste aforehand in your own souls, you may be ascertained that your souls, when separate from your bodies by death, as well as when united again unto their bodies, shall enjoy this great salvation.

And thus much for the first point raised out of the words, which did undertake an argumentation for a separate soul's glory and happiness. (1.) From the condition of the soul, as the immediate subject of grace wrought in it. (2.) From God's ordination of the work wrought, to raise the soul up to life, whilst sin should bring dissolution upon the body. (3.) From the scope of the worker, God himself, who as an efficient will accomplish the end, when his work for that end is finished. And all these, as comprehended in what the very first view and front of the words of my text hold out, 'God hath wrought us for the self-same thing.'

But, lo! a greater matter is here. It is not simply said, God hath wrought us for this, but 'He that hath wrought us for this thing is God;' thereby calling upon us to consider how great an hand or efficient is here, even God, who hath discovered in a transcendent manner his glory, in the ordaining and contriving of this work unto this great end. Take it not, therefore, as a bare demonstration given from God's working us to this end, such as is common to other agents, as hath been said. But further, a celebration of the greatness and glory of God, in his having contrived this with so high an hand, like unto the great God; and is as if he had said, There is a design in this worthy of God; he hath shewn himself in this to be the great God indeed. 'He that hath wrought us for this is God.'

When God's ordinary works are spoken of, it sufficeth himself to say, God did thus, or this; but when God's works of wonder, then often you find such an illustrious note of reflection upon, and pointing at him, to have done as God. And it is ordinary among men, when you would commend the known worth of the artist, to say, He that wrought this is such a man, so to commend the workmanship.

And thus both when the Holy Ghost speaks of this glory itself, which is the end, for which here his style is, 'Whose maker and builder is God,' Heb. xi. 10; and in like equipage here of preparation to that end, he saith, 'He that hath wrought us for this thing is God.' In this very chapter, 2 Cor. v., to go no further, when the great work of salvation in the whole of it is spoken of, he prefaceth thus to it, 'All things are of God, who hath reconciled us to himself,' &c.; that is, in this transaction he hath appeared like that God of whom all things else are, and so more eminently in this than in all, or at least, any other work. What there is said of salvation in the whole, is here of that particular salvation of a separate soul. You have the like emphasis put, Heb. ii. 10, of bringing many sons to glory. 'It became him,' says the text. Now, put all together, and the result is,

The second point.

That to have provided a glory for separate souls of just men, wrought upon in this life, is a dispensation becoming the great God, yea, and that there is an artifice and contrivement therein worthy of God, and like unto himself, such as he hath shewed in other his works of wonder.

There are two branches of this doctrine, which I set otherwise out thus:

1. That it is a thing becoming the great God, thus to deal with such a separate soul, having been wrought upon.

2. That God hath designed, and brings forth therein, a glorious artifice and contrivement, such as argue him a God wise in counsel, and wonderful in working.

1. First branch of this second doctrine, that it becomes God.

The account of this becomingness is best made forth by comparing and bringing together into an interview, both the inward and outward condition of such a soul, and then the relations which God bears to it, such as should thereupon move him through his good pleasure thus to deal with it.

You know I at first undertook chiefly reasons of congruity or becomingness, and such always consist of two parts; and when the one answereth and suiteth to the other, then the harmony of such a reason is made up.

Let us therefore consider,

I. What is on the soul's part.

II. What is on God's part.

I. On the soul's part.

Therein two things.

(1.) The species, the kind, and intrinsecal rank of being, which this creature we call the soul thus wrought upon stands in afore God.

(2.) The outward condition or case this soul is left in upon its parting with the body, unless God takes it up into glory.

(1.) First, For its rank or kind of being.

Therein two things.

[1.] This soul was by its first creation a spirit, and that in the substance or native kind thereof, and in that respect, considered apart for its union with the body, is in a more special manner allied unto God, than all other creatures, but angels, are.

You have the pedigree of man, both in respect of body and soul, set out, Acts xvii.; the extract of our bodies, in ver. 26, 'He hath made of one blood all nations of men.' So then on that side, as we say, in respect of our bodies, there is a consanguinity of all men, being made of one blood, between one another: but then in respect of our souls, we are God's offspring, ver. 28, and so on that side there is an alliance, not of consanguinity, unto God, upon the account of having been created immediately by him, and in the very substance of our souls made like him, and in his image; and yet we are not begotten of his essence or substance, which is only proper to his great Son. And in a correspondency unto this, God is styled, Heb. xii. 9, 'the Father of our spirits,' in distinction from the fathers of our flesh or bodies (see the words); which alliance or fatherhood, take it as in common with all men's spirits, lieth in this, that he not only created our souls immediately out of nothing, but in his own image, as to the substance of them; which image or likeness other creatures did not bear, which yet were made out of nothing, as the chaos was; both which appear by putting two places together: Zech. xii. 1, 'He frameth their spirits,' speaking of the souls of men, and that altogether, saith the psalmist, Ps. xxxiii. 15; so Ainsworth and others read it, that is, both, each of those spirits, and also wholly and

totally, every whit of the substance of them. *Creatio est productio totius entis;* for creation differs from generation in this, that it is a raising up or producing the whole of a being out of mere nothing, that is to say, altogether, whereas generation presupposeth pre-existent matter; as in the generation of our bodies, which are not wholly and every whit of God immediately, but the parents afford the matter, and the formative virtue besides, by which our bodies are framed. So then, in respect of our first creation, our souls, apart considered, are thus allied to God, to which our bodies are not; being spirits in the very being of them, that altogether do owe that their being to him.

But there is a taint come upon the souls of all men by sin, so as this alliance is thereby worn out, yea, forfeited, until it be restored. Now, therefore, these souls, the only subject of our discourse, being such as God hath wrought, and so are become his workmanship by a new and far nobler creation, and thereby created spirit anew, according to what Christ says, 'That which is born of the Spirit is spirit.' Hereupon these souls are spirit, upon a double account. As you say of sugar, it is double-refined, so this is now become a spiritual spirit, or spirit spiritualised and sublimated; yea, and thereby the inward sanctuary, the holy of holies, the seat of God's most spiritual worship, Rom. vii. 22, 25, which the body is not, but only as it is the outward temple or instrument of this new-made spirit.

And hereupon that original affinity to God of spirit, is not only restored, but endeared, for now there is both the stuff, or the ground-work, and then the workmanship, or embroidery upon it, and both of them the works of God; that so look as the gold wrought upon commends the enamel, and then again the enamel enhanceth the value of the gold, so as both are considered in the price, so it is here with this soul wrought by God in both respects.

[2.] Secondly, consider we now again the case and outward condition of such a soul, that of itself would fall out to it upon the dissolution of the body.

1. It fails of all sorts of comforts it had in and by its union with the body in this world: Luke xvi. 9, 'When you fail,' says Christ, speaking of death; it is your city phrase when any of you break, and perhaps are thereby driven into another kingdom, as the soul now is.

2. Then, if ever, a man's flesh and his heart fails, Ps. lxxiii. 26.

3. And, which is worse, a man's faith faileth or ceaseth after death, and all his spiritual knowledge as in this life; it is the express phrase used 1 Cor. xiii. at the 8th verse, and which is prosecuted to the end of that chapter; and so all that communion it had with God in this life is cut off. It is of all creatures left the most destitute and forlorn, if God provides not.

4. And yet, fourthly, it is now upon death, which it never was afore, immediately brought into the presence of God. Naked soul comes afore naked God: Eccles. xii. 7, 'Then shall the dust return to the earth as it was; and the spirit shall return unto God that gave it.' It is put out of house and home, and turned upon its Father again.

This as to the soul's condition.

II. God's part.

This is a special season for God to shew his love to such a soul, if ever afore or after; an opportunity such as falls not out, neither afore, whilst it was in the body, nor after, when it is united to the body again at the resurrection. If ever, therefore, he means to shew a respect unto a poor soul, which is his so near kindred and alliance, it must be done now. We read, in Ps. lxxiii. 26, 'My flesh and my heart faileth' (as at death to be sure it doth), 'but God is the strength of my heart,' both in this life and at death, to support me, 'and my portion for ever;' in the life to come without any

interruption or vacant space of time, as that *ever* imports. And that David spake this with an eye unto the glory to come, when heart, and flesh, and all in this world he foresaw would fail him, is evident by what he had immediately meditated in the words afore, ver. 24, 'Thou shalt guide me with thy counsel;' so in this life, and afterwards (that being ended), shall receive me unto glory. The contemplation whereof makes him cry out again, ver. 25, 'Whom have I in heaven but thee?' for all things else will fail me one day, when my flesh utterly fails me also. And 'there is none upon earth,' where he had at present many comforts and comforters, 'in comparison of thee.' You see God is the portion of the whole of his time, even for ever, as ver. 26; and his estate in heaven and earth divide that time and portion between them, and no middle state between both; but when the one ceaseth the other begins, for between them two must be the *for ever;* and when all fail him which he had on earth, then God alone becomes his happiness in heaven. But this only in general shews what God is and will be to a soul in this condition.

But I having undertaken to proceed by way of congruity, I must further more particularly shew how, in a correspondency to this inward and outward state of this soul, he shews himself God, and how meet and becoming a thing it is for God to receive it into glory, upon the consideration of many relations which he professedly beareth to such a soul.

1. God is a Spirit; and thereupon in a special manner, as Wisdom xi. 26, the Lord is a lover of souls above all his other creation. So it is there, 'Thou art merciful to all because they are thine, O Lord, thou lover of souls.' 'God is a Spirit;' when, therefore, this naked and withal sublimated spirit, by its being born again by his own Spirit, and so assimilated to God himself, a pure spark now freed and severed from its dust and ashes, flying up (or is carried rather by spirits, the angels, out of their like spiritual love to it as a spirit, Luke xxvi. 22, Heb. i. 14) unto that great Spirit, that element of spirits, it will surely find union and coalition with him, and be taken up unto him; for if, as Christ speaks, John iv. 23, God being a Spirit, therefore seeks for such as worship in spirit and truth, that is, he loves, delights in such, as a man doth in a companion or friend who suits him. And doth God seek for such whilst they are on earth? Then surely when such spirits shall come to him, and have such a grand occasion, and indeed the first occasion, in such an immediate way to appear before him in such a manner and upon such a change as this, as they never did before, these spirits also having been the seat, the inner temple, of all this spiritual worship and sanctifying of him in this world, surely God, who sought such afore, will now take them into his bosom and glory. We also read, Isa. lvii. 16, 17, of the regard he bears to persons of a contrite and humble spirit, to revive them upon this superadded consideration, that they are souls and spirit, and so thereby allied to him, the lofty One. Hear how in this case he utters himself: 'The spirit would fail afore me,' says he, 'and the souls which I have made.' He speaks of their very souls properly and respectively considered, and them it is which he [is] considering, and it moves him unto pity; for he speaks of that in man whereof God is in a peculiar manner the Maker or Creator: 'The spirit which I have made,' says he; and it is one of the eminent titles he takes into his coat, 'The framer of the spirit of man within him,' Zech. i. 12, as in many other places. This is argued also, in that he speaketh of that in man which is the subject sensible of his immediate wrath: 'I will not contend for ever, nor will I be always wroth.' (This I have observed in what is public of mine.*) Now, what moves him to remove his

* Child of Light walking in Darkness.

wrath from such an one? 'The spirit would fail,' says he. Now, doth God thus profess to have a regard to them in this life, and that upon this account, that they are spirits, lest they should fail or faint, and shall we not think that when indeed otherwise they do fail (as after death you have heard even now Christ himself expresseth they would), and would, upon all these considerations before mentioned, sink into utter desolation, unless they were received into everlasting habitations, as Christ there also speaks, do we think that God will not now entertain them? The time is now come, the full time to have pity on them.

2. God at this season forgets not, but full well remembers, his relation of being their Creator, both by the new and also first creation, the new reviving and ingratiating the remembrance of the first. 'The souls which I have made,' said he in Isaiah. But in St Peter this is more express, and mentioned as that which indeed moves God, and should be accordingly a support to our faith, to take care of our souls when we come to die, even upon this account, that he is the faithful Creator of them: 1 Peter iv. 19, 'Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator.' He speaks this specially unto such as were continually exposed unto persecution unto death for Christ in those primitive times; which therefore, ver. 12, he terms the 'fiery trial,' and, ver. 17, forewarns them of a 'time of judgment' was begun, and going on upon the house of God, such as they had not yet felt; who yet, Heb. x. 32–34, had suffered reproach and spoiling of their goods, as Peter writes to the same Jews; hereupon Peter pertinently instructs them to commit the keeping of their souls unto God. At death you know it is that when men's bodies are destroyed, and so the season when their souls to be separated therefrom should be committed to God's care; as our darling (as our translation) or lovely soul, when separate, as others,* as Christ in David speaks, Ps. xxii. And Peter had in his eye Christ's example, and pointed them thereunto, who at his death committed his separate soul or spirit into the hands of God, παραθήσομαι, Luke xxiii. 46; and the word *commit* is one and the same in both these places, only there is this difference, that whereas Christ says, 'Father, I commit,' Peter substitutes another title of God's (there being more than one relation moving God, and strengthening our faith to this), even of 'faithful Creator.' And I understand not the first creation only or chiefly here meant by Peter, but the second creation chiefly, which brings into repute and acceptation with God the first again together with its own; and so God is thereupon engaged to be faithful in his care and provision for such souls, according to his promises. And faithfulness doth always respect and refer unto promises; and my reason why thus I understand it is, because I find God's faithfulness still annexed unto his calling of us, that is, converting us, which is all one with this new creation: 'Faithful is he that hath called you,' that is, made you new creatures, 1 Cor. i. 9, 1 Thes. v. 24; and I find that David also urges it upon God as a motive, as in other psalms, so Ps. cxxviii. 8, 'Forsake not the works of thine own hands;' that is, this double workmanship of thine, of the first, and then, superadded unto that, of the second creation, which he urgeth thereby to move him to perfect the work begun, and to be merciful unto him for ever, in the former part of that verse.

3. God professeth himself the Father of spirits; which relation, though it speaks his being the Creator of them at the first, yet hath something more of bowels in it. It says withal something further, when it falls out that such spirits as he is a Father unto by the first creation, are also the subjects of

* See Ainsworth, Ps. xxii.

his eternal love, by grace and election unto the adoption of children, as Eph. i. 3–5; see the words. Which love having accordingly taken hold of their souls by a work of grace wrought upon them in this life, thereby owning them as his in this case, that God, that is a Father of their spirits by the law of the first creation, is in a more transcendent manner become the Father of the same spirits by grace, and the second creation superadded. Hence it falls out, in a parallel way, that (as it was said) such souls were become *spirit* upon a double account; that is, spirits for the substance of their being, and again spirit by being born again of the *Spirit;* so answerably it is that God stands in relation unto them as a Father of their spirits upon the like double respect. And this is equitable upon a very great account; for his relation of Father is more eminent to his grace by election, and then again by the grace of his second creation, than it could be any way supposed to be by the first creation, and therefore is set and pitched in like singularity and eminency upon the same object; that is, their spirits. And hence it may well, yea, must be supposed and acknowledged, that if God did make such a darling of the soul, such an account of it by creation, as to entitle himself so specially the Father thereof, then certainly this love of grace much more hath in like equipage taken up the same gracious special relation in its kind of father thereunto; not only because nature shall never be found to exceed grace in its favours, but that indeed the motives are far greater that God should extend the like and greater privileges where he meant to love by election and choice, than he did where he loved only by a due and meet law of creation. So that when God shall profess himself a Father to their spirits, speaking to such as are his elect, he strongly insinuateth thereby that he is by grace likewise the Father of their spirits in a peculiar manner. And truly that speech of our Saviour at his death confirms it, 'Father, into thy hands I commit my spirit.' It was not barely as a Father of his spirit by creation (as you all know), but by everlasting love, and so in that respect also in a peculiar manner the Father of his spirit, and therefore as to a Father he commends his separate spirit unto him. And this he did, although he was to rise again in less than three whole days' space.

Now we read, Heb. xii. 12, the apostle to hold forth this very relation of God's being a Father of spirits, with this promise thereunto annexed, that they should live; which relation of father, &c., although it be there explicitly spoken in respect of their first creation (which is common unto the saints with others), yet being uttered of and unto men in the state of grace (as those were supposed whom he there exhorteth, and that to move them to be subject unto him as such, with promise that they should live), it evidently respecteth not merely the relation of Father in respect of what was past, the act of creating them, but it looketh to the future; that they depended upon him (as children do upon fathers for their future livelihood, so these) for to live in him and with him as a Father to their spirits by grace; for I take hold of that word *and live.* This life is well interpreted by ver. 14, 'They shall see God;' that is, be glorified; and so I conclude all thus, that if he would have them be subject unto God in holiness as upon that relation, as unto the Father of spirits, with this promise, that they should live, then surely one special aim of the promise is answerable, and hath this eye, that God, as a Father of their spirits, will therefore take care of their spirits singly, and so, when separate, that they shall live; and that, accordingly, he will give demonstration of this special relation borne to their spirits (when the occasion shall be), considered apart in bestowing this life on them. And truly when is it more proper for him to shew himself as a Father, than when their souls, after their subjection to him in holiness here accomplished, and

when that, as naked spirits, they come to stand in need, and stand afore him in his presence, being now turned out of house and home, and quite cashiered out of this world, and come stripped and naked of all but holiness unto their Father (for it is said they return to God that gave them), who proves to be their Father by grace? And doubt not of it but he will certainly then own them, and give them a Father's blessing, and not reject them as if they were but bastards, and no children (as that chapter to the Hebrews speaks), but as spirits, who as sons have served him, and been subject to him.

Add to this, fourthly, God his being our God, which is more home to the demonstration of this point than all the former. The text says, He that wrought us for this is God. I add, he is your God. And this alone, if we will take the Scripture's verdict, will carry it; and lo, as he is styled the Father of spirits in common, and yet withal a Father of their spirits out of special love, so in like manner he is styled both 'the God of the spirits of all flesh' (that is, of man, Job xii. 20, thus in common), and also to his elect, 'I am your God by grace,' Numb. xvi. 22. And these two relations, God and Father, are commensurate, and exactly parallel, whether they be applied unto all men in common, or to the elect in special. He is termed the God of the spirits, and likewise the Father of the spirits of all men; so in common. Answerably he is your God and your Father, by special grace to his elect; both which in this latter respect you find yoked hand in hand, John xx. 17. Look how far he is a God of the one, so far a Father also extendeth in the other. And look how far that he is our God, so far reacheth also that he is our Father. If, therefore, the God of our spirits, to provide for them because he is our God, then answerably the Father of our spirits in the like peculiarness because our Father. And so the proof of this fourth particular will add further strength and confirmation to that we presented in the former.

Now that his being our God (which is the substance of the covenant of grace) doth engage him to provide glory for separate souls, that one instance of Abraham (the father of the faithful, and we all his sons personated in him) is a sufficient evidence. God did profess himself the God of Abraham, Isaac, and Jacob, and unto Abraham, Gen. xv. 1, personally, 'I am thy abundant reward' (which respected the life to come), and his friend, 2 Chron. xx. 7.

Now the Scriptures of the New Testament do improve this relation of God's unto us unto two inferences drawn from Abraham's instance, whereof the one is the point afore us.

1. The first is Christ's inference from thence, that therefore Abraham's soul lives, and Abraham, both soul and body, shall rise again, for God is not the God of the dead, but of the living, Mat. xxii. 31. Thus Christ.

2. Paul's collection from the same promise is, that God had provided in the mean time for Abraham's soul afore the resurrection a city, and an house therein for him. Thus Heb. xi. 16, 'But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city.' To give light to this, Paul had represented the story and case of Abraham, and the rest of the patriarchs, in the verses afore, to have been this: that God had indeed promised the land of Canaan to him and them, ver. 8, 9, whereupon, ver. 13, it is said that these all died in faith, not having received the promises, being strangers in the land; yea, not having a foot of land in the land of promise, as Stephen speaks, Acts vii. 5–7, and also Paul in the 9th verse of this Heb. xi. Now then, when they died, what was it their faith expected instead thereof? The 10th verse tells us, 'He looked for a city whose maker and builder is God.' From which compared, observe that when he died, his faith was thus pitched to look for this city instead of that land of Canaan promised. This was the

expectation of their faith on their part. Well, but how doth it appear that this flowed from God's having professed himself to be the God of Abraham, &c., his reward and his friend? You have this clear in the 16th verse, where you have the whole summed up as the conclusion of the story, and as the proof and ground hereof; but now 'they desire a better country, that is, an heavenly.' There is their faith and expectation when they should come to die. Then it follows, 'Wherefore God is not ashamed to be called their God, for he hath prepared for them a city;' which spoken in full answer to that their expectation at their deaths, to shew that God, in professing himself to be their God, he had thereby engaged himself, according to his own intent in that promise, to make this provision for them at their death. The words are express, 'Wherefore God is not ashamed.' What should this mean in this coherence, but that his declaring himself to be their God did import and carry this with it, that he had provided this estate for them at their death, even an heavenly; and that otherwise (as the apostle glosseth upon it) he had not come up unto the amplitude of, nor filled full this covenanted engagement and profession of his being their God. Will you have it in plain English (as we speak)? If he had not made this provision for their souls, he would have been ashamed to have been called their God. Thus deeply doth this oblige him, that he is our God and Father, which is the point in hand.

And judge of this in the light of all that reason we have hitherto carried along; and again, let this inference of the apostle mutually serve to confirm us in all that reason. For poor Abraham to be driven out of his own country by God, who called him to his foot, and said no more, but as a master to his servant, Take your cloak and follow me (who must presently, without more ado, trig, and foot it after his master), as Isa. xli. 2, and then to live a stranger in the land of promise, upon the faith that God would be his God, which faith in him was also to cease when he came to die. If this God in this case should not have taken care to answer his faith in some greater way, instead of the possession of Canaan; and that after, upon his being turned out of that country too, which he sojourned in during this life; if God had not provided another house, or country, or city for his soul, that was to live, to bring it into, when it should be deprived of all in this world: the apostle tells us, God (in this case) would have been ashamed to have been called his God, which now, having provided so abundantly for him upon dying, there is superabundant cause to say, God is not ashamed, for that is a diminutive, implying that he infinitely exceedeth that their expectation could be supposed to be.

Let us but view the force of this inference of the apostle's (and so of all the reasonings hitherto read), but according to man, or what is found amongst men (and God will be sure infinitely to surpass men in his ways of favour). Take an ordinary friend, if his friend be turned out of house and home, plundered, banished, driven out of all, as the steward in that parable, Luke xvi., was, and comes to his friend at midnight, as in that other parable, Luke xi. 5, 6, will not his friends entertain him into their houses, as ver. 9 of Luke xvi., yea, and rise at midnight to do it; as ver. 5, 6, in that parable of Luke xi.? Shall profession of friendship engage and oblige men to do this, and shall not God's professing himself to be our God, Father, Friend, engage his heart much more? Nay, will he not so entertain them as shall exceed all wonderment? What need I say more than this? Wherefore, 'He is not ashamed to be called their God.' He will therefore give you an entertainment that shall be worthy of his being your God.

The fifth and last consideration is, that these separate souls having done

and finished all their work, that in order to glory, God hath appointed them for ever to do, they now at death appear afore him as a judge and rewarder; and that is the fifth relation moving God to bestow at this season such a glory on them. How that then the soul returns to God, you have heard again and again out of Eccles. xii. 7; and that it is upon the account of his being the judge thereof at the end of their work in this life, the Chaldee paraphrase hath long since glossed upon it, 'It returns to God, that it may stand in judgment afore him.' In this life it came unto God by faith, as the apostle speaks, 'Believing that God is, and that he is a rewarder of them that diligently seek him,' Heb. xi. 6; and now at the end of its faith, it comes unto God for the reward of its faith, as some interpret that 1 Peter i. 9, which we so largely have insisted on. This is certain, that in that promise to Abraham to be his God, he intended and included his being to him 'an exceeding great reward,' Gen. xv. 1. And so we come to connect this fifth head with the foregoing. And, therefore, if the being his God moved him to prepare that city against his death, as hath been said, then surely his being his reward doth also then take place. I shall not omit it, because it falls in the next chapter, Heb. xii. 23, that in that stupendous assembly of heaven, 'God the judge of all' is mentioned between 'the church of the first-born which are written in heaven,' this afore, 'and the spirits of justified men made perfect,' this after it; for there are none of these first-born, or the spirits of just men, do come to sit down there, but they pass the award of this judge first, for they sit down by him; and surely, having done all their work in the time of that day is allotted to each man to work in, it is a righteous thing with God to give them a reward in the evening of this day (which is Christ's time set for rewarding, and it is the twelfth and last hour, succeeding the eleventh of the day, Mat. xx. 6 and 9 compared), which is when the night of death comes.* Now there is a law given by God, that the wages to a man hired should be given him (by him that set him awork) in his day; that is, says the Septuagint, the very same day, so as his work, or the wages of his work, 'abide not with thee all the night until the morning,' says God, Deut. xxiv. 15. Did God take care for hirelings, when their work was done, not to stay any space of time, no, not a night, and doth he not fulfil this himself unto his sons that serve him? Surely yes, he defers not, nor puts them off to the morning of the resurrection, as the psalmist elegantly calls it, Ps. xvii. 15. It abides not with him all that dark and longsome night, or space after death, in which their bodies rest in the grave, which is termed 'man's long home,' Eccles. xii. 5, and 'the days of darkness are many,' says Solomon; no, he rewards them in the evening of the day, besides what he will add to it in the morning. It is observable that, Rev. vi. 9, 10, concerning the separate souls slain for Christ, that whilst they cry for justice on their enemies only: 'And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' that they had white robes given them to quiet them in the mean time: ver. 11, 'And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season,' till they heard that vengeance also was executed on that Roman empire for their blood shed. And thus to deal is a righteous thing with God.

Thus you have seen the point confirmed from all sorts of relations that God bears unto us, by congruous reasons, that so it becometh God, the

* See Brugensis, Maldonat. &c., Lev. xix. 13.

great God, to do: 'He that hath wrought us for this thing is God.' And so much for this first branch of this second doctrine.

The second branch of the second doctrine.

That there is a glorious contrivement and workmanship carried on in this dispensation of his, like unto the great God indeed.

This carries on this point yet higher, for it is not only an ordination becoming God (upon the respects mentioned), but there is an artifice, a workmanship in it, such as he useth to shew in his works of wonder, even in this, that he should work upon men's souls in this life, and then bring them into a glory he had in the mean space been a-working also for those their souls. This is the great God indeed.

When God secretly bestows cost and curiosity in preparing matters for such or such an end; and then again, as hiddenly, hath laid out a greater art, skill, and workmanship upon that end itself; and then hath exactly suited and matched the one to the other, when all comes to be finished, and both wrought and brought together, then will an infinite surpassing glory arise unto God out of all, which deserveth to have this notoriety (that is here) put upon it. He that hath wrought this for that, is God; and lo, this is found here, which is demonstrated, if we view,

1. Each of these workmanships singly and apart.
2. Jointly, as designed and fitted each to the other.

1. Each singly. If there were no such ordination of the one for the other, yet so considered, they deserve to have each an 'He that wrought this is God,' to be written under it.

2. For his artifice, in working us in this life. Learned Cameron* hath but one note upon this whole fifth chapter, and it falls to be upon this very word, *who hath wrought*, and it is this: this word, saith he, ὁ δὲ κατεργασάμενος, as used by the Septuagint, signifies *rem expolire rudem et informem*, to polish a thing that is rude, and without fashion; for which he gives instance out of Exod. xxxv. 33, in Bezaleel's work (whom, as the 31st and 32d verses speak of him, 'God hath filled with his Spirit in all wisdom, in all workmanship, to devise cunning work'). And again, the same word is used of the temple-work (that other was for Moses's tabernacle), 1 Kings vi. 36, by Solomon, which, how transcendent a structure it was, you have all read and heard. An infinitely surpassing art, then, hath the Spirit himself (who is the immediate worker in this) shewn in the framing, and hewing, and curiously carving and engraving those living stones, that grow up into a 'temple unto God,' 1 Peter ii. 5, especially considering the utter remoteness, indisposedness, yea, crookedness and perverseness in the matter wrought upon (our souls filled with the contrary form and workmanship of Satan). 'Ye are his workmanship,' says the apostle, Ephes. ii. 10. And truly, if we could enlarge upon all the varieties of dealings God useth to each soul to work it, the several sorts of gracious dispositions he impresseth and carveth upon it, the manifold actings of every soul drawn forth by him, you may take a view of some in the very next chapter to that of my text, 2 Cor. vi., from the 4th verse. 'In much patience, in afflictions, in necessities, in distresses;' ver. 5, 'In stripes, in imprisonments, in tumults, in labours, in watching, in fastings;' ver. 6, 'By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned;' ver. 7, 'By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left;' ver. 8, 'By honour and dishonour, by evil report and good report: as deceivers, and yet true;' ver. 9, 'As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;' ver.

* In his Myrothecium.

10, 'As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.' Ver. 11, 'O ye Corinthians, our mouth is open unto you, our heart is enlarged.' What a glorious embroidery upon the soul of a poor believer will in all these things appear, when finished: Ps. xlv. 13, 14, 'The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King, in raiment of needlework.' 2. For his art and workmanship bestowed in the glory of the soul in the other world; if any work (but Christ, God-man) be his master-piece, it is the framing of that house, and building, spoken of, ver. 1 of this chapter, 'We have a building of God, a house not made with hands;' and the 11th of the Hebrews, ver. 10, expressly useth two artificial words, τεχνίτης, the artificer in it, and δημιουργὸς, the artificer in it, and the builder of it, that is, who hath shewn his art and skill in building of it. So then, in each, his workmanship appears. I do but add this towards the confirmation of the main point in hand.

Hath the great God perfected both works upon the soul as much as he means to work in heaven? Also prepared a building for it? And will he then (think we) let both lie empty? Of the one, says Heb. xi. 16, 'He hath prepared for them a city;' of the soul, in like manner, 'he hath wrought us for this self-same thing;' will God (think we) leave this his house to stand desolate, when he hath been at such cost in both? Doth any man or landlord build or repair an house, and then let it lie empty, when he hath a tenant fit for it? God is said not to be a foolish builder in respect to perfecting; and he is much less a careless builder, to neglect to take his tenants into it, when both are ready and fitted each for other. This for the first, viz., the consideration of each singly.

2. Let us consider then, next, jointly, that it is, as they are in such a manner wrought apart, so as to suit and match one the other, when brought together in that manner, as it must be said of them, 'For this thing hath God wrought us;' yea, and therein it is he hath appeared to be the great God.

For therein, even to wonderment, doth the glory of God in his works appear; and that he 'is wise in counsel, and wonderful in working,' when he hath hiddenly contrived one thing for another, whenas each are in themselves, and apart glorious. It is said by David of himself (and it is true of all men in their measure), Ps. cxxxix. 15, 'I was made in secret, and curiously wrought in the lowest parts of the earth;' that is, in my mother's womb, as the context shews; which are termed the 'lower parts of the earth,' as when Christ is said, Eph. iv. 10, to have 'descended into the lower part of the earth;' that is, to be conceived in the womb of a virgin. When a child is born, a lump of flesh, animated with a soul, comes forth, 'curiously wrought,' &c., but wrought for what? In David's person (in which this was spoken), it was for a kingdom, the supremest condition of enjoyments in this world. But in every other man (that is born) it is that he was curiously wrought, in a fitness and capacity to all things that are in this world, made and prepared exactly for it long afore it came into the world; you may see it in Adam (our first pattern) more lively. God was busy for six days in making this world; the angels all that while stood wondering with themselves, to what end, or for whom all this was prepared, Job xxxvi. 7. At the end of the sixth day, they saw God to set down into the world this little thing they called man, and then they ceased their wonderment, for they saw all this world (prepared aforehand) set in man's heart, and all in man curiously wrought and fitted for all things made in this world, 'richly to enjoy,' as 1 Tim. vi. 17. We may apply that in the text; to this it appeared, 'that he that hath made

this self-same thing is God;' both works of wonder apart, and yet as fitted to each other, all wonderment exceeding. I might much more enlarge upon the suiting of Christ, the 'head and husband,' and the church his 'body and wife,' wrought and growing up to him in all ages, both apart, secretly and hiddenly prepared, and each so glorious in themselves, and yet put together. Let us defer our admiration hereat until the latter day. Just thus it is in fitting the soul for that glory; and again, that glory in heaven for that soul: God works the one for the other apart. The very similitude in the former verses do import so much. He styleth glory in heaven a being 'clothed upon,' and holiness here he compares to an 'under-garment,' which that of glory is to be put over, or upon. There was never a curious artist in making garments that ever took measure of the proportions of an upper and under garment, to fit the one to the other, as God hath in proportioning his work upon us here, and his preparation of glory for each of us in the world to come. He hath took exact measure, and his law is (that designed his own workings on both hands aforehand), that 'every man shall receive his own reward according to his own labour,' 1 Cor. iii. 8.

Now the artifice of God in both these lies in this, that each are hiddenly contrived apart, and yet so gloriously matched as wrought one for the other; which is an argument as if two artificers, the one in the East Indies, the other in the West, should the one make the case, the other make the watch, unbeknown each to other, and both workmanships of the highest curiosity in their kind, and when both brought together they exquisitely fit the one the other.

And what? Have I been telling you all this while an artificial pleasant story? Doth not this scripture tell the very same? For a close, do but now at last take a view and prospect of our apostle's whole discourse, the round and circle whereof begun at chap. iv. ver. 16, and endeth with my text; and do you not find it speak (to use the text's language) the very self-same thing?

1. He tells us there of an inward man renewed, whilst the outward is a-perishing, to the end it may live and subsist alone, when the body is wholly dissolved; there he lays his foundation. And is not this all one with what the text says? God works us, these souls, day by day. Even as the child is curiously wrought in the womb, to subsist of itself alone in this world, so this inward man in that other.

2. He then immediately subjoins, ver. 17, that all afflictions, which are nothing else but the perishings of this outward man, as also all things and dispensations else that do befall us, they are secretly at work too all that while; so set to work by God, who works the inner man daily unto such a measure of grace, and these to work, and by his ordination procure, a proportionable weight (for God works all these things in weight and measure),—'our light affliction works for us a far more exceeding and eternal weight of glory,'—as shall in a comely and in the exactest manner answer and suit that curious workmanship on the inward man; and it is observable that the same word for working is used in that verse that is used in my text; but yet these are but outwardly a work, as inferior artificers or instruments. Therefore,

3. He further declares, verse 1 of this chapter, that God himself is at work about this glory, who, as the master-workman, that hath the draught and platform of all afore him, drawn by his own designing, he viewing the inward work on us, the outward work of means and dispensations, and knows aforehand what degree of holiness to bring us ultimately unto, he according unto these, as patterns, is a-framing a building for us in heaven exactly suited to the working of all the other; which building he prepares and makes ready

for this inner man, to entertain it when the body is dissolved. If our earthly house were dissolved, we have a building of God, an house not made with hands of either men or means, or of our own graces, but of God. But every soul hath a state of glory proportioned to all these, ready built for it against this time; even as statues in stone are framed and carved, to be set up in such a curious arch framed for them by the builder. Now, then,

4. Add but the words of my text, which is the close of this his discourse. And it opens all the scene: 'He that wrought us for this self-same thing is God.' The apostle's conclusion answers his beginning; he began in chap. iv. verse 16, and the circle ends in my text. And this is God who is wise in working, and wonderful in counsel.

But there is a third point yet remains.

Doct. 3. That it is the interest and engagement of all three persons to see to it, that a righteous separate soul be brought to glory at dissolution.

And this carries it yet higher, even to the highest, and gives the most superabundant security and assurance of this thing that can be given, and superadds above all the former.

But you will ask me, How I fetch this out of my text? Thus:

1. You see here are two persons expressly named, God the Father namely, and the Spirit. That is a rule that where the name God, and then some besides other* of the two persons, Christ or the Spirit, are mentioned therewith as distinct, there God is put personally, not essentially only, to express the Father. Now, here the Spirit, or Holy Ghost, is mentioned distinct from God; for it is said, that this God hath given the Spirit; which also Christ so often speaketh of the Father, as I need not insist on it.

2. It is another rule, that in any scripture where two persons are mentioned as concurring in any thing or matter, there the other third person also must be understood to have his special share therein also; as when he wisheth grace and peace from God the Father, and from Jesus Christ, it is certain the Holy Ghost is as specially understood, as indeed we find him in that apostolical blessing as distinctly spoken of as the Father, or Christ. Thus it must be here, Christ must be taken in, who also in John is so often said to give the Spirit, when the Father gives him, as it is said here he hath, for this same thing.

But, 3, you have even Christ also not far off interested in this self-same thing, in the next verse, and ver. 8, absence from the Lord whilst in the body, ver. 6, and present with the Lord when separate from the body, ver. 8. This Lord is Christ; the phrase of the New Testament concerning Christ runs in this style, to be with Christ, this day with me, to be where I am, and see my glory; so Christ. To be with Christ is best of all, and we shall be ever with the Lord; so Paul.

Use 1. Doth God work us for this thing ere he brings us to it? What hath God wrought hitherto upon thee or thee, in order to this end? It is a blunt question, but the text puts it in my mouth: How many souls are there living in the profession of Christianity that know not what this means, to have a work wrought on them (anew upon them) over and above what moral honesty (which was nature's portion) and the common possession of Christianity adds thereunto, by custom and mere education. An honest Turk professing also and observing the principles of his religion, upon the ground of his education only (and a religion every man must have), will as soon go to heaven as thou; for all thy religion is founded but upon the like foundation that his is. I tell thee, that Christian religion is not a thing so cheap; nor salvation by Christ at so low a rate. Thou must have a work upon thy soul

* Qu. 'either'?—Ed.

suited unto all the truths thus professed in the power and efficacy of them. They must enter thy soul by a spiritual faith and frame, and mould it anew to a likeness to them. Carry home therefore the caveat our apostle hath put in verse 3, 'If so be that, being clothed, we be not found naked' of grace and holiness wrought, and Christ's righteousness by spiritual efficacious faith applied, faith in earnest, bowing the soul to be obedient unto Christ, as heartily and as honestly as it expects salvation by Christ, as without which thou wilt never be saved. This is our religion; and when at death thy soul (thy poor lonesome soul) being stripped of all things in this world, even the body and all, shall come before the great God and Jesus Christ, what will the inquiry be? as Mat. xxii. 11, 'When the king came in to see the guests, he saw a man had not the wedding garment;' he spied him out: 'And the man was speechless,' ver. 12. 'Take him and bind him,' says he, 'and cast him into utter darkness,' ver. 13. The other that were clothed were admitted unto the marriage; and (as the psalmist, the words of which are here alluded to) she was brought unto the king (the very title which in both these places is given to Christ; see ver. 11) in raiment of needlework; and this clothing is of God's working; and so my text falls in with both. There is no admission unto Christ without it. This is the first use.

Use 2. Hath God begun to work this good work in thee? He will perfect it: whereof the text gives this assurance, that he hath wrought it for this thing, that is, for this end, and God will not lose his end. Besides, he says he hath given earnest.

Use 3. Thou saint, be content to live, for whilst thou livest thou art under God's working in order unto glory. Value life; it is a season of being wrought upon. And to be sure, thou shalt live no longer, than whilst God is some way or other a-working this. What an advantage it is that all thy sins, occasioned by living long, shall surely be forgiven, and nothing of thy score be uncut off for thee, but all the righteousness that is wrought upon thee, and wrought by thee, and therefore wrought by thee because upon thee; for being wrought upon, we work, *acti agimus*, and all is rather *God hath wrought us*, than that *we have wrought*. 'All thy righteousness,' I say, 'shall remain for ever,' 2 Cor. ix. 9. All the time thou remainest in this life, thy soul is ripening or maturing for glory.

How great a comfort is that! In explicating the doctrinal part, I gave instance of a child in the womb curiously wrought, Ps. cxxxix. 15, all that time, in order to its living and subsisting afterwards in this world. It is a dark place the womb, which the child is wrought in; and it lives there in a stifled condition. It cannot breathe; it takes nourishment but at the navel, a way invented and prepared of God merely for that season; it lies boiling, tossing, and tumbling, and sleeping away the most of its time, and gives now and then a faint stirring, to shew it is still alive; and it is a life scarce worth the name of life. Well, but all this is a being wrought and fitted to live another freer and braver life in this world. And this is your present case. 'Your life is hid;' it is to come; all that you find in this world is but 'that God hath wrought you for the self-like thing.' And if this child we speak of should be forced out of the womb afore the due time, it would have the more imperfect life in this world. So here, if you could suppose a saint should die afore the full birth of his soul's being wrought on; therefore be content to wait God's leisure until your change shall come.

Use 4. No matter what befalls thee, so it works towards this end. Let whatever be, so thou findest God to go on with this design, that he works upon thy soul; be it upward, in communion with himself, or downward, in disowning thyself, thy vileness and corruptions, so it works. Thou hast

afflictions that break thy heart (as reproach broke Christ's heart, says the psalmist in his name); no matter, so they work upon thy soul. Know then they are set awork by the hand that sent them, to work a far exceeding weight of glory for thee, Philip. iii. If by any means, says Paul, no matter what, so the work go on. A carver comes with his chisels, and cuts off this piece, and cuts in to that part of the stone; no matter, a stately statue, bearing the image of some person of honour, is to be set up for perpetuity, and is accordingly a-framing. So though God carves his image out of thy flesh, no matter. Comfort thyself, and think not much at any condition, whilst, as St Paul says, Philip. i., it turns to thy salvation. Election sent thee not into this world to have a great name (perhaps God will load it), nor to be rich, or to have power, but to work thee for this self-same thing. And if thou seest that plough agoing, though it makes deep furrows on thy back, yea heart, yet so that this seed be sown therein, rejoice, for thou shalt bring thy sheaves with thee. For myself, so that I find election pursuing its design of making me holy, and blessing me with spiritual blessing in heavenly places, as Eph. i. 4, I care not (I would not care) what befalls me in this world.

THE GREAT INTEREST OF STATES AND KINGDOMS.

TO THE HONOURABLE HOUSE OF COMMONS,

ASSEMBLED IN PARLIAMENT.

I HERE present you with one piece of the counsels of God, next those of his disposing the eternal conditions of persons of all other the greatest, as which concerneth the temporal salvation or destruction of kingdoms and nations, which, next to his saints therein, are dearest to God, as his patience towards them shews; a subject which, had it been set out according to the merit of it, would of itself have fallen at your feet, who are the representative body of this nation and kingdom, and entitled itself to no other dedication than to you. But Providence having brought it forth in the way of an ordinance of God, preaching in your ears (though rudely), and you having been pleased to own it, it is become yours by all sorts of interest.

It is certain that God did not bring that last and fatal desolation upon the Jews until all states and ranks of men amongst them had conspired against the Lord and his Anointed and his followers; nor did he bring upon them that their first captivity, until all sorts had corrupted themselves, the great men had broken the yoke, the prophets prophesied falsely, Jer. v., the priests did bear rule by their means, and the people loved to have it so; and then, as the prophet adds, 'What will you do in the end thereof?' and yet therein God did not regard so much what the people as what their rulers did. 'I said' (speaking of the people), 'Surely these are poor, these are foolish, I will get me to the great men; but these have all together broke the yoke, and burst the bands,' ver. 4, 5. Our comfort therefore is, we cannot be undone without you, nor you without failing in this, which is our greatest interest: an error which, if this kingdom should, after so much bleeding, err a second time, is like hereafter never to be mended. Your preservation and guidance in this is, above all other, the constant and daily prayer of,

Your most humble Servant,

THO. GOODWIN.

THE INTEREST OF ENGLAND:

A SERMON PREACHED AT THE LATE FAST BEFORE THE COMMONS HOUSE OF PARLIAMENT.

He suffered no man to do them wrong; yea, he reproved kings for their sakes; saying, Touch not mine anointed.—Ps. CV. 14, 15.

The words I have read, and those from the 10th verse, as they hold forth the first rearing of the church of the Jews in Abraham and the patriarchs, so they are intended as the first primitive instance and original pattern of God's care and protection over his people in all ages, and likewise of his proceedings with all states and kingdoms, according unto their dealings with his people, wherever cast among them, to the end of the world; exemplified in what was done for their sakes, and towards them and their families.

The story itself of Abraham, Isaac, and Jacob, which these words refer to, and how God reproved Abimelech, king of Gerar, and Pharaoh, king of Egypt, and others for their sakes, you may read in the 12th, 20th, and 26th chapters of Genesis; and of commands given forth concerning them, to 'do them no wrong,' yea, not to touch them; declaring also of Abraham, Gen. xx. 7, that he was a prophet, and so not to be injured. Only what in the story is uttered scatteredly and in several places, is by the prophet David summarily put together: 'Touch not mine anointed, and do my prophets no harm.'

There is a controversy upon these words, 'Touch not mine anointed,' that they should be intended principally of kings, and of these patriarchs as under the notion of kings. I shall but clear it in a word.

Whether these patriarchs were kings or no, I will not now dispute. Abraham is called a mighty prince by the children of Heth, Gen. xxiii. 6; yet, however, here the Holy Ghost speaks of Abraham, Isaac, and Jacob as representing the people of Israel, and his scope is to shew God's care and protection of his people by their example; which is clear, 1, by all the current and stream of the whole psalm. All that goes before, and which follows after, is wholly to shew his care of the people of Israel from first to last. But as for kings, or God's care over them as such, we may say, as Paul in another case, Heb. vii. 14, 'Of that tribe the Holy Ghost speaks nothing;' that is, in this psalm nothing, as touching monarchy (as he there says nothing as concerning the priesthood).

And, 2, then the words in the 12th verse, which speak of the persons of these patriarchs 'when they were but a few men in number; yea, very few,' refer not to kings, nor unto these patriarchs as such; for he speaks of their whole families, their wives, children, and servants; yea, these three patriarchs, Abraham, Isaac, and Jacob, they were all alive at once: Isaac was above seventy years old afore Abraham died, and Jacob fifteen, and but one of these could have been king at once; and yet you see he speaks of them all complexedly, and as making a company together; when they were few, and very few, he said, 'Touch not mine anointed.'

Yea, 3, it is so far from being meant of them as kings, that it is expressly said, in the words of the text, 'He reproved kings for their sakes;' therein speaking of them as of a sort of people distinct from kings, and yet of a higher and dearer value with God, than those kings reproved for them.

But it will be said, that if it should not be meant of them under the relation of kings, yet, however, as of persons extraordinary; and therefore this charge and instance cannot be drawn into a pattern of God's care and protection over all saints, and the people of God, which is the scope which I have put upon the words.

I answer, that though indeed their persons were extraordinary, yet here they are withal set forth as representing the people of God, whom they were the fathers of. It is clear by the 8th verse, 'He hath remembered his covenant for ever, the word which he commanded to a thousand generations;' the performance of which covenant, to confirm the truth of it, he exemplifies by the story of God's providence over these. What, therefore, he saith of these anointed ones here, it extendeth to a thousand generations to come; and as Abraham in other things was a common person,—in faith justifying he is made such, Rom. iii.; in faith as sanctifying, James ii.; in being heir of the world, Rom. iv. 13,—so is he here also, and Isaac and Jacob with him, in their anointing.

But you will yet say, It is true they may be understood as common persons, representing indeed the nation of the Jews; but yet will what is here said be warrantably extended to the believers of Jews and Gentiles under the New Testament to the end of the world?

I answer, Yes. For the covenant that God made with Abraham was to be 'heir of the world, as well as heir of Canaan,' so Rom. xiv. 13. And accordingly in other things the analogy holds for them with these here. For as these, so the saints, they are called strangers and pilgrims, scattered and dispersed in all nations. So Peter speaks of them, even as here he calls these strangers, verse 12, when they were but few in number, and strangers in the land, as the saints in the world. To give parallel places of Scripture to strengthen this. In the Old Testament, in the 45th Psalm, you have a prophecy of the Church of the New Testament, under the type of Solomon taking Pharaoh's daughter, who was a Gentile, into his bed, as Christ, of whom he was the type, one day should do the Gentiles: which church is made that great mother that shall have such multitudes of children, Gal. iv. Now of those children of the church of the New Testament as the mother, and of Christ as the father, the 16th verse of that psalm thus speaks: 'Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.' The meaning whereof is this, that in the stead of these great patriarchs and other the fathers of the Jews (spoken of in the text), shall succeed others, the children of the New Testament, even all the saints, as successors of them; and as they were as princes in all lands they came into here, 'so shall thy children be,' says the psalmist there. And the 7th verse of that psalm calls them anointed, and so speaks also in the language

of the text, when under that notion he commands not to touch them. That verse speaking of Christ, saith, 'He is anointed with the oil of gladness above his fellows;' namely, these his fellows and children, spoken of verse 16. You have at once, as the great anointed one, Christ, so all his children called anointed ones also; and as they are his fellows, so anointed too. Thus you have all meet: Abraham and the fathers, the anointed ones of the Old Testament, Christ and his saints, the anointed ones in the New, in their stead; and both princes and strangers in all lands; and so of the one as well as the other this charge is here intended, 'Touch not mine anointed,' &c. And to this accords the language of the New Testament: the whole mystical body is called Christ, 1 Cor. xii. 12; and believers his fellows are said to have received an anointing, 2 Cor. i. 21, 1 John ii. 27; yea, and elsewhere the reason of this their preservation, and God's protection over them, is put upon this very anointing: Isa. x. 27, 'The burden shall be taken off thy shoulder (speaking of the oppression of God's people), and the yoke shall be destroyed, because of the anointing.'

Having thus explained the words, I come to those observations which I shall make out of them, and insist on at this time. I resolve the words into these three parts.

1. Here is the nearness and the dearness of the saints unto God. They are dearer to him than kings and states, simply considered; that is, otherwise than as they in their persons are also saints; for you see that for their sakes he reproved kings, and so sheweth that he preferreth them to kings.

2. Here is the great danger to kings and states, to deal with his saints otherwise than well. Which appeareth many ways; for he doth not only in words give a charge not to touch them, but he carries it in a high way (for so God may do when he pleads their cause), Touch them not; as if he had said, Let me see if you dare so much as touch them; and it is with an intimation of the highest threatening if they should; upon your peril if you do; for that is the scope of such a speech. And accordingly in deeds he made this good, for the text saith he suffered no man to do them wrong; not that he did altogether prevent all wrong and injuries, for they received many as they went through those lands; but at no time did he put it up at their hands, or let it go unpunished. In that sense he suffered them not. You know how he plagued Pharaoh, king of Egypt, with great plagues, and all his household, for Abraham's wife's sake, Gen. xii. And so Abimelech, king of Gerar, the Lord cometh upon him with a greatness, and his first word is in Gen. xx. 3, 'Behold, thou art but a dead man,' afore he had first told him why or wherefore, though then he adds the reason; he brings him upon his knees, ver. 4, bids him look to it that he give satisfaction to Abraham, and restore his wife to him again, ver. 7; and well he escaped so; and tells him also that he must be beholden to Abraham's prayers for his life. 'He is a prophet,' saith he, 'and he shall pray for thee, and thou shalt live.'

3. The third is the care and protection which God had over them, set out and amplified, 1, by the number and condition of the persons whom he defended; though few men of number, that is soon reckoned, for their power and strength a few, or very small, εἰς μίκρους, so the Septuagint in the parallel place, 2 Chron. xvi. 19; as also, 2, by what he did for them: He suffered no man, how great soever, to do them any wrong, how small soever; not without recompence and satisfaction; not to do it, though they had a mind to it, though the people had an ill eye at them, Gen. xxvi. 11. God causeth Abimelech to make a law on purpose; Abimelech charged all his people in Isaac's behalf, and of his family (which I mention, because it gives light to the text), and speaks in the very words of the text, 'He that toucheth this

man or his wife shall be put to death,' although they envied him, ver. 14, strived with him, ver. 20, hated him, ver. 27.

I shall pass over the set handling the first of these, namely, the nearness and dearness of the saints to God; it will after come in well enough under the second, as the reason thereof.

That main thing which I have singled forth to insist upon is, the danger that is unto states to deal otherwise than well with the saints, God's anointed. And the observation is plainly this,

Obs. That the dealing well or ill with the saints of God, it is the greatest and highest interest of kings and kingdoms, on which their welfare or their ruin depends.

I have the story of the whole world afore me, to glean demonstrations and instances out of, to make good this truth; but I shall endeavour to present it to you under that prospect that runs through the story of the whole Bible, my observation out of the story of which, and the sum and issue of all, is this, that God from the beginning hath in his providence so ordered it, that the greatest and most flourishing kingdoms and states should still have to do with his saints and people in all ages; and either they have been broken by their ill using of them, or they have prospered by their well dealing with them. You shall find this, I say, throughout the whole Scripture. My text leads the round to all the rest, and I therefore indeed chose it, rather than any other, though otherwise, as a bottom to this point, I might have pitched upon others perhaps more full.

We will begin with the very first kings and kingdoms that you read of after the flood; how he reproved the king of Egypt and the king of the Philistines for the sake of Abraham and Isaac, that I mentioned afore. Besides those there is mention of four kings, Gen. xiv.: Amraphel, king of Shinar or Babylon, which was the first kingdom in the world after the flood, Gen. x. 10, and was one of, yea, the first great monarchy. There is likewise Chedorlaomer, king of Elam, or Persia, which afterward likewise proved a monarchy; for as Assyria and Babylon made the first, so you know Persia was the next. You have two other kings more there confederate with these. These four kings they brake in upon, and smote all the countries about. They smote the Rephaims (giants) in Ashteroth Karnaim, and the Zuzims (terrible ones) in Ham, and the Emims and the Horites in Mount Seir, Deut. ii. 10, 11, and they returned and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites and also the Amorites that dwelt in Hazezon-tamar, as you may read, verses 6–8. And all the while they overran these vast countries, where there was not one saint to be found, they found no resistance, having but to do with nations, not saints in them; but unhappily to them, when they came to fight against the kings of Sodom and Gomorrah, they light upon one saint, and but one, and that is Lot; so the 12th verse, 'They took Lot, Abraham's brother's son (who dwelt in Sodom), and his goods, and departed.' Alas to them; little thought they what a prisoner they had. They took him in the crowd amongst the wickedest people under heaven, a people so wicked, that one would have thought God should so little have considered this one saint, to save him from perishing, as that his vengeance should have taken the opportunity to ruin these, though this one poor Lot had been involved in their destruction. But you shall see how tender God is of his saints, Jer. iii. They had unawares devoured an hallowed thing, one righteous Lot, and had taken him but prisoner; they had drunk poison, and all the riches and all the goods they had taken they vomit up again, together with their own blood: the Lord in this giving demonstration of that his care and skill, which Peter

makes observation of upon the story of Lot and the Sodomites: 'The Lord knows how to preserve the righteous, and reserve the unjust,' 2 Pet. ii. 9. And whom should God use to be the instrument to do this to? God had not many more saints then in the world, but only Melchisedec we read of, and Abraham and his family, and God useth that one Abraham; and he had an army but of a few, and a very few (even as the text hath it), but three hundred and eighteen men born in his house, ver. 14; he pursues them, and smites them, ver. 17, with a great slaughter, and brought back all the goods, and his brother Lot and his goods, &c., ver. 18; and thus they were reproved. You see the text made good from the very first beginning of kingdoms: he reproved kings for their sakes indeed.

Thus he began the world at first; and this very victory is made a leading case, a standing encouragement to the sons of Abraham, the saints, for ever after. So you have it applied in Isa. xli. 2, 'Who raised up (says God, to raise up his people's hearts) the righteous man from the east?' namely, this one Abraham, and called him to his foot. Follow me, I will be thy general, said God to him, gave the nations before him, and made him rule over kings; he means these very kings you have heard the story of: 'He gave them as the dust to his sword, and as driven stubble to his bow; he pursued them, and passed safely,' &c. Did God do thus then for one or two of his saints, and will he not go on? What saith the 4th verse? 'Who hath wrought and done it, calling the generations from the beginning,' and so having ordained all the generations of Abraham to do the like exploits in their several ages. 'I the Lord am the first, and with the last, I am he.' I began to do this with Abraham, and I will go on to do so, even to the last, for the sons of Abraham. And that this is plainly his meaning appears by verse 8, where he makes a general application of it to his seed: 'But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.' Therefore, saith he, verse 10, 'Fear thou not (thou worm Jacob, verse 14) for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish.' All the whole chapter is nothing else but encouragement to all the seed of Abraham, from this very instance I have now given you. And the text here confirms it, premising unto all those instances, 'He hath remembered his covenant, the word he commanded to a thousand generations.'

The next kingdom in the world that flourished in those first times, that grew to any greatness that we read of, was that of Egypt; and though Ham the founder of Egypt was cursed, yet as usually those God lays the greatest curse upon he first begins to bless with outward blessings in the world, so he did the seed of Ham, in that infancy of that new world. How renowned a kingdom that then was, both for continued succession of kings in a race (which Isaiah insinuates, chap. xix. 11), and for other greatness, the story of Moses, and Herodotus, and other profane stories, do celebrate. It was, as would seem, in those first times more flourishing than Assyria (the territories of Assyria could not then be great, when such other three kings fore-mentioned bordered about it, and when Chedorlaomer of Persia was the chief of all the four, Gen. xiv. 4, 5). Now, see how still the Lord doth follow on this his great design: he will have his saints to be cast upon this kingdom, and to live therein; and not only Abraham, and Isaac, and Jacob, but in the end all their posterity. It is the next story the psalmist gives instance of to the purpose in hand, and let us take it but as he relates it: saith he, verse

17, 'He sent a man before them, even Joseph, who was sold for a servant, whose feet they hurt with fetters' (Potiphar only did it, yet God lays it upon the nation). But, as the psalmist observes, 'the Lord was even with them for it,' ver. 21 and 22. He made this man not only Lord of Pharaoh's house, but he adds, 'to bind his princes at his pleasure,' as they before had done him. As Abraham afore, so Joseph now is another leading instance. 'To bind their kings with chains, their nobles with fetters of iron, such honour hath all his saints,' Psal. cxlix. He made this man a saviour to them (as themselves acknowledge: 'Thou hast saved our lives,' Gen. xlvii. 25), and whilst they dealt well with him and his brethren, 'as he blessed Potiphar's house for his sake,' so he blessed the prince and all Egypt also for his sake. And whilst Egypt was the nursery, or rather the granary (as it was called anciently *Horreum Romani Imperii*) to these anointed ones, the people of God, so long it greatly flourished. But, verse 25, God turned their heart 'to hate his people, and to deal subtilly with his servants' (for malice and cunning always go together in oppressing the saints), and how they oppressed them you all know. But as he had reproved kings for their sakes afore, and Pharaoh's progenitors among the rest, saying, 'Touch not mine anointed,' as here, so he begins with a message by Moses his ambassador, sent to that king of Egypt, and therein useth the same kind of language, Exod. iv. 22, 23, 'Thou shalt say unto Pharaoh, thus saith the Lord, Israel is my son, even my first-born.' There is only this difference in the expression: the psalmist here calls them his *anointed*; there, his *first-born*. And it is as if he had said, Tell Pharaoh, I, Jehovah, am a greater king than thou art, and therefore my first-born is greater than thy first-born. And let my son, my first-born go, that he may serve me; he carries all high. And if thou refuse to let him go, I will slay thy son, even thy first-born; and so indeed he did in the end. They left not oppressing the people of God (and the great quarrel was to let them go to worship) till such time as God did overthrow that nation, with so great an overthrow as no kingdom could have a greater, not totally to be destroyed; and indeed so great, as you hear no more of them till Solomon's time. There is not a word of Egypt in all the time of Joshua, and of the judges, till you read of Solomon's marrying Pharaoh's daughter. Here you see Egypt both blessed while they dealt well with the people of God, and broken when they dealt ill with them.

To let pass those petty kings of Canaan, overcome by Moses and Joshua, let us come next to Assyria, which together with Babylon is reckoned the first great monarchy. The beginning of the Assyrian monarchy being from Babylon, Gen. x. 10, and the kingdom returning again to Babel, both are justly reckoned but one, though in their several revolutions they were distinct. This monarchy, in the infancy of it, Abraham had to do with, and as you heard, overcame the king thereof. Egypt's king was also reproved for their sakes, and Persia, and two kings more, God ordering it, that the father and representer of the faithful should reprove and chastise those kings whom his seed should after ruin. How the people of God were oppressed, first by the Assyrian kings and then by the Babylonians, the story of the Kings and Chronicles do shew, the Assyrian often oppressing them, and at last carrying the ten tribes captive, as Babylon did the other two. Now, to make short work of both, you shall find one scripture, Jer. l., where you shall see them both put together in their ruin, and the ruin of both put upon this, their oppression of the people of God. I mention that scripture only because it summarily contains the whole: verse 17, says God, 'Israel is a scattered sheep, the lions have driven him away;' they were a scattered

people; or as Junius and Piscator hath it, they were *parva pecus*, a little flock, a few, and very small, in comparison of the nations, as the psalmist hath it here; and the lions drave them away. Who were these lions? First, saith he, 'the king of Assyria hath devoured him,' he seized as it were on the flesh (Pul, Tiglath-Pileser, and Shalmaneser, oppressing and captivating them, 2 Kings xv.); and last, this Nebuchadnezzar king of Babylon (he speaks of him with scorn and indignation, *This* Nebuchadnezzar) hath broken the bones. And because that he came last, and took away all as a sweeping rain, therefore his anger riseth most against him': verse 18, 'Thus saith the Lord of Hosts, Behold, I will punish the king of Babylon and his land, as I punished the king of Assyria.' Merodach of Babylon subdued the Assyrian,* Nebuchadnezzar utterly ruins Nineveh, the head city thereof, and then Babel's time comes to be wasted also, and the whole land therewith. Here is that monarchy gone, you see, both Assyrian and Babylonian; and whosoever were the instrument, this was the cause from God's own mouth. Add unto which, that in the next chapter, Jer. li. 11, 'Because (says that text) it was the vengeance of the Lord, and of his temple.' And take in also verse 35, 'The violence done to me, and to my flesh, be upon Babylon, shall the inhabitants of Zion say, and my blood upon the inhabitants of Chaldea, shall Jerusalem say,' then when they are destroyed.

Now there are a great many other kingdoms and nations, that bordered about the Jews, whom God (as I remember) calleth his evil neighbours, for their ill-will to Zion; these all fell either by or with Babylon. Of these you shall read in the 25th, 26th, 27th, and 28th chapters of Ezekiel, and so on. God there sends the cup round to all the nations. All those nations certainly had infinite provocations of national sins of all sorts against God amongst them; but you shall see still God there lays his suit and quarrel against them only for their ill dealing with his people, to whom they were neighbours round about.

He begins with the Ammonites, chap. xxv. 2, and what was her sin that ruined her? Ammon was but glad at the fall of the Jews. 'Behold (saith the 3d verse) thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;' they did not help it forward, only cried Aha. 'Therefore,' saith God, ver. 4, 'I will deliver thee to the men of the east for a possession'; and ver. 6, 'Because (as in speech, as afore, so in gesture they expressed the like joy at it) thou hast clapped thy hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; behold, therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; I will destroy thee,' &c.

The next that he mentioneth is Moab. She did but cast out a word; so verse 8, she did but only say this, 'Behold, the house of Judah is like unto all the heathen;' now laid waste as they, and there is no difference in the protection in their God over them, more than over the heathen themselves. It was but this word cast out; yet therefore saith the Lord, verse 9, 'Behold I will open the side of Moab.' He would break through and open his strong frontier cities (as the next words explain it), break his ribs, and so enter into his bowels; and verse 10, 'The Ammonites shall be no more remembered among the nations.' No other sin is mentioned, but this word about his people.

He comes next to Edom, verse 12, who was the posterity of Esau and their brother (as you shall hear anon), and of them he saith, 'Because that Edom hath dealt against the house of Judah by taking vengeance, and

* *Solianus Annales Tom.* 4, *An. Mund.* 3333, *& An.* 3452

greatly offended, and revenged himself upon him;' therefore saith he, verse 13, 'I will cut off man and beast from it, and make it desolate.' He riseth still in his punishments proportionable to their sins, and to their dealings with his people. And I will do it, says he, 'by the hand of my own people,' verse 14, that were oppressed by them.

From Edom he carries the cup to Philistia, who, because they had an old grudge against the Israelites, 'a despiteful heart, to destroy them for the old hatred,' verse 15, 'Therefore I will execute great vengeance on them,' verses 16, 17.

In the next place, he comes to Tyre, poor Tyre; I call her so, because as of all the nations they were the most ingenious in themselves (insomuch as Christ says, they would have repented, &c.), and most ingenious of all nations else unto the Jews, that helped them to build the temple, and were confederates with David and Solomon. And what was her fault? A mere temptation of love to herself, such as might befall any in the like case. Read chap. xxvi. 2, 'Son of man, because Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; I shall be replenished now she is laid waste.' The meaning is this, I shall now have all the trade. You know Tyre lay nigh to Jerusalem, and it was a place of the greatest trade and merchandise then in the world; she was the mart of nations (so she is called in Isa. xxiii., and in Ezek. xxvii. 3), and though she had the greater trade of the two already, yet she rejoiced in this, that Jerusalem should be laid waste, who had been the gates of the people, whither much people came for traffic, as well as to me. Now, thinks she (and it was but a self-loving thought), all the trade will wholly come to me, and I shall be replenished and increased. No more. Yet, because it fell out to be uttered against the church, for this, and for no other sin (there mentioned), must Tyre be destroyed, as she was by Nebuchadnezzar, though, to fulfil the prophecy, he served twelve years in the siege thereof. And see how God proportioned her punishment to her sin: Wouldst thou have more customers? Thou shalt have enow. 'Behold, I will cause many nations to come up;' what, for traffic? No; 'to come up against thee, as the sea causeth his waves to come up;' the Babylonian soldiers shall be thy merchants that shall take off thy goods off thy hands. And because that Tyre was a most glorious people, he therefore spends two or three chapters upon the description of her ruin.

In the 26th chapter he comes to Egypt. Egypt had been broken once afore (as you heard) by the people of Israel, and reproved for Abraham's sake. They were a false-hearted nation, that even Rabshakeh could aforehand prophesy so of them, in Isa. xxxvi. 6, 'Lo,' saith he, 'thou trustest on the staff of this broken reed, whereon if a man will lean, it will go into his hand and pierce it; so is Pharaoh king of Egypt to all that trust in him.' It was the genius of that nation to all that dealt with them. And as Rabshakeh had foretold of them, so it fell out; and therefore the prophet Ezekiel utters their sin against the church in Rabshakeh's language, chapter xxix. 7, 'Because they have been a staff of reed to the house of Israel.' It is a most elegant comparison, the similitude it looks many ways: 1, a reed was a hieroglyphic of that country. Sanctius upon those words, Ps. lxviii. 30, 'Rebuke the company of the spearmen' (so we translate it), but look in the margins of your Bibles, and likewise the original will bear it, it is, 'Rebuke the beast of the reeds;' and he interpreteth this to be meant of Egypt, the Chaldee paraphrase also interpreting it of that nation, it being a country of reeds. On the bank of Nilus, and so throughout the whole country (through the overflowing of that river), there were and are such reeds and

canes growing, as nowhere in the world again besides (so Pliny* saith), serving for pens, spears, arrows† (as Pliny there), so for staves, arks, Exod. ii. 8; and Egypt is called a beast of reeds, alluding further (as I take it) to the crocodile, the proper beast of that country, which is an amphibion, living both in land and water, and so usually lies amongst the reeds by the river side, and there shrouds herself against the heat, as the elephant also is said to do, Job xl. 21. And suitably we find that, Augustus having conquered Antony and Cleopatra, the queen of Egypt, caused by way of triumph to be stamped on his coin a crocodile and a reed,‡ as that which was put for the hieroglyphic of that country, as the manner of the Romans was. And the Holy Ghost here in Ezekiel long before seems to have given the same coat of arms for that country and kingdom (perhaps according to the common use), using both these apart of Egypt also. For first, in the third verse of this chapter xxix., he calleth Pharaoh king of Egypt the dragon of the rivers (which I believe hath reference to the crocodile in those rivers, which is a kind of serpent, and beast also), and in the 7th verse after, which we are now upon, to a staff of reed. Whereas in that 68th Psalm you see both are put together, the beast of reeds, here in this 29th of Ezekiel, the prophet having in his eye the common hieroglyphic of the country, turns the similitude to their being a staff of reed; that suiting his present scope, which was to express their failing that confidence the people of God reposed in them, and so becoming the fatal occasion of their misery. Because (saith he, verse 6) 'thou hast been a staff of reed to the house of Israel, when they took hold of thee thou didst break.' They (as Cornelius à Lapide upon the place) had provoked the Jews to rebel against Nebuchadnezzar, promising to assist them: but though thou wert *baculus in promissione*, a staff in promises, yet but *arundines in executione*, a staff of reed, vain and helpless in the performance (as he speaks). The prophet goes on. Yea, thou didst not only break, but run up, and rend all the shoulder, and madest their loins to be at a stand; didst not only hinder, but hurt and weaken them. The Lord comes upon them with his former *Therefore*; verse 8, 'Saith the Lord, I will bring a sword upon thee, and I will cut off man and beast.' And so he goes on in three or four chapters to set forth their punishment, and that relating, as the former had done, to this their unfaithful dealing with God's people, as that sin that was the cause thereof, which is the point in hand.

When the prophet had thus despatched Egypt, and threatened the like to Assyria and Babylon (of which enough was touched before), he falls afresh upon mount Seir and Edom, and contents not himself to have put them into the common catalogue (which we have gone over) with the rest of the nations in the 25th chapter; but he returns again to a peculiar, special reckoning with them in the 35th chapter (the reason of it we shall see by and by, because they were their brethren§). 'Because,' saith he there, ver. 5, 'thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end;' that is, when they had already suffered so much for their sins that it might have been thought God had punished them enough,

* Lib. xvi. c. 36.

† Hence *arundo* for *sagitta* with the Latins, and the same word for a *reed* and a *spear* (as here) in the Scripture.

‡ And in Adrian's coins of gold also.

§ Esau, of whom both came, was called Edom from his redness, Gen. xxv. 30, and Seir from his hairy hands. Esau dwelt in Seir, Gen. xxxiii. 14, 16, and was given as a possession to his seed by God, Deut. ii. 5; and Esau was the father of Edom, Gen. xxxvi. 43.

yet then do they begin their misery afresh: 'Therefore as I live, saith the Lord, I will prepare thee unto blood, and blood shall pursue thee,' &c.; and, ver. 10, he adds another reason, 'Because thou hast said, These two nations and these two countries shall be mine' (namely, their own, and that of Israel adjoining), 'and we will possess it.' When Nebuchadnezzar had laid it waste, they promised to themselves the possession of it, whereas the Lord was there, as the prophet adds. They thought they might as easily conquer, and enter upon the possession of it, as any of the other nations; whereas the Lord's presence was there, to keep possession for himself and his people that belonged unto it. This was their sin, then follows their punishment: 'Therefore as I live, saith the Lord, I will even do according to thine anger, and according to thine envy, which thou hast used out of hatred against them;' I will proportion my punishment accordingly. And he doth not content himself only with his bringing of them in again here, but besides he spends a whole prophecy upon them, the prophecy of Obadiah, whose message is taken up with nothing but threatenings against Edom, and resolving all into the same quarrel: 'For thy violence against thy brother Jacob'*— Edom and Seir, as was said, coming of Esau, were brethren to the Israelites, and God takes it infinitely more unkindly at their hands than at the hands of the other nations—'therefore shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodst on the other side' (that is, behavedst thyself as a neuter that stood aloof), 'in the day that strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, thou wast as one of them,' didst as much mischief as the Babylonians.† 'Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction' (that is, as idle spectators, much less rejoicers in it), 'nor have laid hands on their substance' (nor have spoiled them of their goods), 'in the day of their calamity,' &c. Therefore is their punishment to a perpetual ruin, more heavy than any of the rest. Thus now you have also seen an end of all these kingdoms that were neighbours about Jerusalem, and how they were all reproved, yea, destroyed, upon this quarrel of touching and meddling with his anointed, as the text hath it.

Now, let us go on to the other monarchies, the Persian and the Grecian; you shall see still that the story of them also makes good this great point in hand. The Persian and the Grecian both had to do with the church; but the first of these, the Persian, seems rather an instance on the other hand, viz. of the welfare and of the raising up of a nation and of a state for the people of God; for God hath given some instances of blessing as well as he hath given of ruin. The very raising up of Cyrus, and of that monarchy in him, it was for his people's sake. The Scripture is express for this; read Isa. xliv. 28, 'Thus saith God of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.' And go on to chap. xlv. 1, 'Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him,' &c. He calls Cyrus his anointed; he calls Tyre an anointed covering cherub also, Ezek. xxviii.; and no other heathen princes else in all the book of God. First, Tyre an anointed cherub, because he was propitious to the Jews, even as the cherub covering the ark.‡ Then Cyrus was anointed; because, as Sanctius well saith, *Non minus studiose res curabat Judaicas quam si Judæorum esset, et non Persarum, imperator.* He took as

* Deut. ii. 4, 5. God said to the Jews, 'You are to pass through the coast of your brethren the children of Esau; meddle not with them,' &c.

† The psalmist also hath it, Ps. cxxxvii. 7. ‡ Œcolampad. in loc.

much care for the people of God, and the building of the temple, as if he had been king of Jewry himself. And God calleth him likewise his shepherd, even as he had done David, that was to look to his sheep. In the place I quoted before concerning the Assyrian and Babylonian kings, Jer. l., you heard how he called them lions, because they scattered the sheep; so the expression is there, but here he calls Cyrus his shepherd, that shall perform all his pleasure, and for that end raised him to all this greatness. For for whose sake was it he had the nations given him? Read the fourth verse: 'For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me;' not for thy sake, but for my people's only. And although for a while some of them kings made edicts to interrupt the building of the temple, yet the generality of those kings went on in that course of favour which Cyrus had begun, and were more favourable to the Jews than all of the other monarchies. Darius Histaspis, mentioned Ezra iv. 24, permitted the Jews to go on building it, as their poverty would suffer them; and, after another interruption, Darius Nothus,* Ezra vi., did put Cyrus his decree in force again, and allows the expense of the finishing of it out of his own revenues; and inserts this in his revived decree, that the Jews might pray for the life of the king and of his children, ver. 10. They also had of the seed of the Jews great men at court with them, as Daniel, Mordecai, Ezra, and Nehemiah, the two latter of whom were sent by Artaxerxes to build the city of Jerusalem; yea, and another of their kings admitted one of that nation (through the providence of God) to the royal bed. Ahasuerus married Esther, of the seed of the Jews, under whom, and under other of these kings, they had the greatest prosperity. Now, as this favour to the Jews was the cause of the erecting that monarchy at first, so surely of the continuance of it so long. Historians wonder that it should stand so long, it being so loose and dissolute a court and state,† and having so many great shocks. I can attribute it to nothing but this, the eminent favour they shewed to the Jews, the people of God. And I shall but cast in this observation more about it: when was it that it came to be ruined and destroyed, but in the time of the latter Darius, then when Cyrus (who had been God's shepherd) his seed was wholly extinct?‡ For though his seed by the male issue continued not to a grandchild, yet in the seed of Atossa, Cyrus's daughter, wife to Darius Histaspis, the kingdom was continued in his race. And to make the providence the more remarkable, whereas Darius had sons before by another wife, yet the interest of Atossa§ for Cyrus's sake,

* Thus Calvisius, and Master Mede in his account of Daniel's weeks, pages 5–7, which doth fall in the best to accord all the years of Daniel's weeks. But if (as most other chronologers) it had been Darius Histaspis that made that decree in Ezra vi. for the finishing the temple, then it affords a greater observation to my purpose in hand, namely, that God did take away Cambyses, Cyrus his son (whom they would have to be that Artaxerxes, Ezra iv., that hindered by force of arms the building the temple both in his father's days—whilst he was prince of Persia, as Daniel x. 13 he is called, or prorex in his father's absence—and in his own), and that without issue; and so Cyrus's issue male ended, being punished for recalling the favour granted. But Darius Histaspis being chosen by the princes, God established the kingdom in him and his seed, for his reviving Cyrus his edict. And, however, almost all agree in this, that this Darius he hindered it not, but gave liberty for his time; and is that Darius mentioned Ezra iv. 24 (see Mede, Daniel's Weeks, page 7, in his marginal note), whom therefore God blessed accordingly; and yet regarded Cyrus also in this, that by his daughter Atossa, wife to this Darius, his race continued.

† Therefore Daniel compares him to a slow unwieldy ram, as it were heavy with wool and flesh, chap. viii. 7.

‡ Diodo. Imitio. lib. vii.

§ Εἶχε πᾶν τὸ κράτος, says Herodotus of Atossa, giving it as the reason of this succession.

carried the succession to Xerxes her son, Cyrus's grandchild. But that last Darius, in and with whom that empire was destroyed by Alexander, was of another race.* Such regard had God to Cyrus his shepherd, and his seed, that favoured the Jews. But then it was, and not afore, that God threw down that monarchy, whether for anything done against the people of God or no the Scripture is silent.

Let us come to the Grecian monarchy, for that was the third; some of the story of which you have mentioned in Zech. ix., which is an apparent prophecy of the expedition of Alexander; and as a late learned writer† rightly saith, you may better know the meaning of the first part of that chapter out of Quintus Curtius and Josephus, than out of most commentators. You read there of a prophecy of Tyre, that it must be taken again, so ver. 8. Now Zechariah writ after the Babylonish captivity, therefore it is not that former taking of Tyre by Nebuchadnezzar, but that latter by Alexander. And what he says in the 5th verse of Gaza, and those other cities in Philistia, 'Askelon shall not be inhabited,' and the 'cutting off the governor of Gaza,' Quintus Curtius exactly relates the performance of it, and his cruelty therein; and it is usually noted as the first and greatest act of Alexander's degenerating to barbarous inhumanity. Now, all that his rage against all those cities that were neighbours to the Jews, was ordered by God, and foretold by the prophet, but only to set forth the wonderful care and protection of God towards his people, recorded ver. 8, that although Alexander was as much incensed against the Jews (for their answer sent him of their resolution to cleave to Darius, to whom they had sworn), yet as that 8th verse foretold, 'I will encamp about my house, says God, because of the army, because of him that passeth by, and because of him that returneth.' When Alexander went by, and when afterwards many other armies went to and fro, God still encamped about his house. And though Alexander plundered or destroyed all the cities round about, yet still Jerusalem and the temple were preserved. Yea, Alexander's heart was so changed (as Esau's), that he went in peaceably. And the high priest shewing him the prophecy of Daniel, how the king of Grecia, that is, himself, should overcome the king of Persia, he was thereby encouraged to the conquest of the king of Persia, and not only spared them, but gave many immunities to the Jews; and in that his expedition against Darius prospered accordingly.

Now that monarchy thus raised by him was divided into four parts, Dan. viii. 22, all which are accounted to make up that Grecian monarchy.‡ 'And in the latter end of their kingdom,' says the 23d verse, 'when the transgressions are come to the full,' that is, when God meant to begin to break it, and to put a period to it, and to reckon with them for their other sins. This his wonted design sets his providence a-work, that they should fall foul upon his people, and so be broken, as the former had been; and eminently, and above the rest, you have a 'little horn' arising, Antiochus, the successor of one of them (the story is clear in Dan. viii.), who 'magnified himself against the people of God,' the 'daily sacrifice,' against 'the truth,' &c. ver. 11, 12, and in this God laid the foundation not only of his ruin, but of the rest of the Grecian monarchy. This I might shew out of Dan. ver. 25, 'He shall be broken without hand,' &c.; but I will rather do it out of the 9th of Zechariah (having already begun with that, and shewed out of it the rise and proceedings of that monarchy in the 'first

* Alexander the Great, in his letters to Darius, and his speech to his soldiers against Darius, affirms it.—*Arrianus. Curtius*, lib. vi. as also *Justin.*

† D. Jackson, 8th Book of Commentaries on the Creed, sect. iii. cap. xvii.

‡ Joseph. Antiq. Jud. lib. xi.

horn' thereof, Alexander); let us see what it says of the ruin of it, in that which follows: ver. 13, 'When I have bent Judah for me, and filled the bow with Ephraim' (it is an elegant similitude), 'and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man: and the Lord shall be seen over them, and his arrow shall go forth as the lightning,' &c. Here the Grecian monarchy, in the last remainders of it (the kings of Egypt and Syria, the Longidæ and Seleucidæ, who both oppressed the Jews, being therefore called Greece,* because they were the successors of it), is ruined: and by whom? Even by the people of the Jews, or for their sakes. God raised up the 'sons of Sion' against these 'sons of Greece'; God made Judah his bow, and Ephraim his arrows (and when God himself will be the archer, weak arrows and instruments will do wonders). And besides, that for their sakes God used miraculous and wonderful ways to ruin these enemies, 'the Lord shall be seen over them,' &c., ver. 14. God used the Jews themselves, the Maccabees, to vindicate themselves against these relics of the Grecian empire, as the story in the book of the Maccabees shews plainly (as interpreters upon the text have observed), and particularly how Antiochus came to his end. And afterwards the ruin of the whole by the Romans, it was for the Jews' sake, and their quarrel, and at their prayer; it was by Ephraim being his arrow, and Judah his bow, and God himself appearing from heaven against them. So then here the Grecian monarchy is likewise broken upon the Jews. And thus we have done with the Old Testament.

Now let us come to the New Testament. There was, first, the Jewish state; and, secondly, there was the Roman empire. Our Lord and Saviour Jesus Christ, who was the eminent anointed one, he comes obscurely, and, as it were, stealing into the world, who was to be King of all the world, in the days of him who laid the first sure foundation and settlement of the Roman empire, namely, Augustus; and he comes to his own, to the people of the Jews, over whom the Romans having the power, and a president amongst them, our Saviour came to have to do at once with both these states.

And first for the Jews. Because that which befell that state for their dealing with Christ and his disciples, is the leading case of the New Testament, as what was done to these kings and nations here in the text, and in the story of Genesis, for their carriage towards Abraham, Isaac, and Jacob, was the leading case of the Old, I will therefore begin therewith, and spend a little time in the opening of it, so far as it concerns the point in hand.

And now you shall see that nation and state, of which hitherto you have heard, that it had been for the rising or falling of all the monarchies, and also lesser kingdoms round about it, itself to be the first of all other that was broken and ruined under the New Testament, as an example to all the rest that follow; and broken not upon another whole nation like itself, but upon a few, and a very few anointed ones in that nation, namely, our Lord and his disciples: God altering now the way of his dispensation under the New Testament, using but a few saints in nations (which is the most glorious) to effect the same design he did before by that whole nation of the Jews under the Old: Rev. v. 9, 'He hath redeemed us' (say they) 'out of all nations' (who are to him a royal nation, typified out by that whole nation of Jews), whom now he maketh to be to all kingdoms (where they are found), either 'a stone of stumbling,' whereby they shall be broken, or a sure basis and foundation of their welfare, according to their usage of them.

* They are called Greece, as the king of Persia is called king of Ashur, Ezra vi. 22; and as Cyrus, Ezra v. 13, and Artaxerxes, Neh. x. 6, are called kings of Babel, because successors to these kings.

' How the Jews used Christ and his disciples, we all know. The interest of that nation, wherein stood it? Not so much to have entertained Christ for their temporal king, he avoided that; but to have received him for their Messiah, and anointed Saviour. And that this was the interest of the nation and its welfare, is clear by that speech of Christ, Luke xix. 42, ' Oh that thou hadst known, in this thy day, the things that belong unto thy peace!' he therein intending as well the temporal peace of that nation, as the eternal peace of their souls. As Tyre had stood to that day if they had repented (as Christ speaks), so had Jerusalem also if they had known and kept to this their interest. But they were so far from doing this, that they clean diverted from it, and took up other worldly and politic interests of their own, to save themselves by, which were their ruin. Yea (which I beseech you mark and observe), the Lord did order it so in his providence, that even reason of state, and a worldly cross interest to this should be the chief motive to them of crucifying Christ, and so of the final desolation of that nation. For which, consult first the 11th of John, ver. 49, 50; say they (generally), ' If we let him thus alone, all men will believe on him, and the Romans will come and take away both our place and nation.' And what saith the great high priest further upon it? ' Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.' And although this is there said to be spoken as a prophecy (God guiding his mouth therein), yet withal, if you look into the 18th of John, ver. 14, it is charged upon him to have been a wicked counsel given (take it as it was intended by him), for there he is branded, ' This is that Caiaphas that gave counsel to the Jews, that it was expedient that one man should die for the people.' How it might be both these, as directed by God, and intended by him, would be too long to shew. But take it as it thus came from him, and he takes on him as high priest to speak as a deep oracle of state, and to utter a state maxim, with slighting of his fellows, You know nothing, and his maxim follows, Better that one man, who is not considerable, be taken away, than a nation perish. And yet he therein had an eye to the priest's interest, that is, of himself and his fellows, to keep up their honour, as well as to the preservation of the nation, though he colours it over with that of the whole nation. For, in John xi. 50, the words are, ' It is expedient for us' (namely, priests), ' that one man should die for the people.' They were jealous of Christ getting the people from them. You shall likewise find, that when the matter was brought to Pilate, it was state interest also caused Pilate to come off to condemn him: ' The Jews cried out, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar.' And the text adds, ' When Pilate therefore heard that saying, he sat down and condemned him,' John xix. 12, 13. When I read and considered this story, it made me understand that, in 1 Cor. ii. 6, ' We speak not the wisdom of this world, nor of the princes of this world, that comes to nought; but we speak the wisdom of God in a mystery, which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.' He speaks of these very princes, the rulers of the Jews, and of Pilate; and the Holy Ghost, you see, maketh the very same observation upon it that I have now done to you. They thought themselves wise, and they went upon axioms of state in doing of it; but had they known their interest, they would never have crucified the Lord of glory. And the apostle, you see, gives this as the greatest and most eminent instance of the folly of state policy which often princes take up against Christ, and the wisdom of the gospel, the true wisdom. And it is farther observable to this purpose, what likewise the apostle saith

in the following chap. iii. 17, applying the same in substance which he here had observed upon their crucifying Christ, unto the defiling or destroying the church of God, the saints, which is the point in hand, whom Christ hath left behind him, out of the like carnal wisdom and worldly policy: 'If any man defile or destroy the temple of God, him shall God destroy: for the temple of God is holy, which temple are ye. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise; for the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness.' As God caught those Jewish princes and priests in their own craftiness against Christ, so he will for ever do those that offer violence to his saints, especially when out of state and worldly interests. That these Jews were taken in their own craftiness, if it needed, might largely be shewn; the thing they feared and avoided was brought upon them: the Romans came and took away their place and nation to this day; yea, and it was greatly occasioned by the same motive which in policy they embraced, whereby to avoid it.* For as the rising of many false Christs was the curse of that nation for refusing the true, and is made the sign of their destruction by our Saviour, Mat. xxiv., so it was the Jews' proneness to believe that their Messiah should come about that time, and deliver them from the Roman yoke, that the more encouraged them in their rebellion and revolt from the Romans, which occasioned their utter destruction by them. And so Tacitus, yea, and Josephus also, did thereupon interpret that Jewish prophecy, of the king of the world to come out of Jewry, of Vespasian himself, that was the destroyer of them (he coming a victor out of Jewry, who was Lord of the world), God thus retorting out of the mouths of these two witnesses, a heathen and a Jew, their former sin in rejecting their natural Lord, the true king (indeed) of all the world, his Son. Thus returning, I say, with the highest reproof upon these Jews, by this, that that emperor of Rome† (their enemy and destroyer, together with his son‡) should obtain and carry away the repute of that prophecy (they relied upon, too late), and this because they came out of Judea, from the executing that vengeance the Jews had by this brought upon their own heads; § this having been manifestly the destruction of that nation, and being likewise the pattern of the New Testament. Give me leave to give you this further observation by the way about it: that God disposed in his providence so, that all states and sorts of men among them should have their hands in it, because God's purpose is not to destroy any nation for his people's sake, till all sorts therein

* It is the interpretation of Dr Jackson, which, because it openeth a scripture, I will give in his own words: Out of this undoubted pre-notion, that this was the very time wherein the Lord had promised to deliver this people from the hands of their enemies, they became so prone (as the event proves they were) to take arms and rebel against the Romans, partly about the time of our Saviour's birth, but especially after his resurrection, There was no man of great might or potency among them, which did not take upon him to promise this people's deliverance from the Roman yoke; and the multitude were as prone to believe every one that would take upon him the name and title of a saviour, or deliverer. The foresight of this proneness in great ones to promise salvation to this people, and the people's proneness to believe them, did occasion our Saviour to give those admonitions to his disciples, 'Beware of false Christs,' Mat. xxiv. 4, Mark xiii. 6, Luke xxi. 6, which would arise in Jewry before the destruction of Jerusalem, with such fair enticing promises and pretences of deliverance, that if it had been possible, the very elect should have been deceived by them. (In a sermon upon Luke xxi. 25.)

† Vespasian. ‡ Titus.

‡ His blood be upon us and our children, said they, who had formerly said of the greatest kingdoms in their ruins, 'My blood upon Chaldea, shall Jerusalem say,' Jer. li. 35.

concur in their ill using of them. The second Psalm prophesying of the crucifying of Christ, says, that 'the heathen, the people, the kings of the earth, the rulers, took counsel against the Lord's anointed,' which the apostles in their prayer (of which by and by), Acts iv. 27, interpret, 'That Herod, Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together against his child Jesus.' Both the ecclesiastical and the civil state among the Jews concurred in it: the Sanhedrim first, and elders of the people; and they with much ado persuade the people (the chief priests and elders persuaded the multitude, Mat. xxvii. 10); and when that was with difficulty done, it was long ere Pilate did consent; he kept off and washed his hands, though the people, priests and all, sought to him; but in the end yielded. And what was the reason Pilate came in at length also? Because God would have the Roman empire (which he meant to break upon Christ and his saints as the former), to be wound in, even in the guilt of Christ's blood, and to embrue their hands in it, as Pilate the Roman governor did by his sentence, and the Roman soldiers by execution. And therefore we find, Rev. xi. 8, Rome to be called the city where our Lord was crucified, because by the power and jurisdiction of that state, that so the blood of all, yea, even of Christ himself, might be found in her at her destruction, Rev. xviii. 24.

But to proceed in this Jewish story. When our Lord was ascended, we read, Acts iv., that when 'Peter and John were preaching to the people, the priests and the captain of the temple, and the Sadducees, came upon them,' ver. 1. 'And they laid hands on them, and put them in hold,' ver. 3. And then, ver. 23, 'they being let go (only with threatening to speak no more in his name) they went to their own company, and there they went to prayer.' And what do they urge to God but the second Psalm, and spread that before him, merely upon this occasion that they were fallen upon, and interrupted in his worship, and threatened to preach no more in that name, which they, being the relicts of Christ left behind him here, were to hold forth. They prayed over with one accord the second Psalm, 'Lord, thou art God, which hast made heaven and earth, who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, (and now anointed with the oil of gladness above his fellows), both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,' &c. These his disciples, being his fellows in his anointing, did accordingly, as you here see, interest their cause in his, by putting God in mind what they did unto their Lord, in crucifying him, to provoke him thereby to consider what was now done to themselves by the rulers, scribes, and elders, priests, and band of the temple, ver. 1–5.

Well, still the Jews go on, and follow the same trade as our Saviour Christ, in Luke xxi. 10, 11, foretold his disciples that they should; and withal, he foretold them that there should be wars upon this, and commotions, nation rising against nation, &c. 'Before all these (says Christ) they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prison, being brought before kings and rulers for my name's sake:' our Saviour therein shewing that this persecution of the saints should be the cause of all these wars, and so of that nation's ruin, as well as his own death, so involving his cause and theirs together. But they, as afore the wars, so after the wars, and during the time of them, Christ

says, should go on, and take no warning; this you find in Mat. xxiv. 7–9 verses compared, 'And this (says Christ there) shall be a testimony unto you.'

Now that second Psalm, whither the apostles have brought us, and which the apostles in the beginning of the gospel prayed thus over against the Jews, was by the Holy Ghost intended against all nations and kingdoms that should in like manner deal injuriously with the saints, as the Jews had done with Christ, to the end of the world, so making this instance the pattern and example to the rest. In the next words, if you read on, you find a solemn inauguration of Christ as king now when ascended into heaven, 'I have set my King on my holy hill,' with a proclamation and declaration of God's decree, and great design under the New Testament, to be effected and accomplished by this his new king set up: 'I will declare the decree,' &c., ver. 7, which, as a preface, refers to all that follows, and is in effect no other than the same you have all this while heard out of the Old. He gives Christ as a boon, upon his inauguration, all the kingdoms of the world: 'I will give thee (saith he) the heathen for thine inheritance, and the utmost parts of the earth for thy possession.' What to do? Either to break them, or convert them. 'Thou shalt bruise them with a rod of iron, and dash them in pieces like a potter's vessel.' And this drift the apostles well knew, and therefore pertinently urged it in their prayer to God against the Jews, which prayer of theirs had a concurrent influence into their ruin. Now, as the destruction of Jerusalem is made by Christ the fore-running type of the end of the world, so the destruction of that nation for these their doings to Christ and his apostles, and their followers, is an example to all kingdoms that shall do the like afterwards unto the saints; for which Christ hath and will break them also. Therefore, how ends the Psalm? 'Be wise, O ye kings, and instructed, ye judges of the earth,' &c. That is in effect, All ye states and princes of the world, learn to know this your interest. Although this might be enough in the general for the whole New Testament,

Yet come we to the Roman empire. The book of the Revelation is a prophecy of the destruction of that empire, either as heathenish in the whole, or else when Christian (yet persecuting then) in both the parts of it, east and west. That book is a tragi-comedy, which begins with a kingdom given to be won by conquest,* and ends with the coronation of a king, and the marriage of his bride; and all between is but the removing of all such lets and impediments, namely, of the Roman monarchy, and all other kingdoms which that was broken into, so far as they stand in his way, and possess the room of that kingdom which he is to set up. That this is one main argument of that book, I refer you to what that great and learned interpreter, Master Mede, hath largely opened.

And herein Christ, when he first began (the whole world then worshipping idols) had work enough to do. He sets first upon conquering the whole Roman empire, as it was heathenish, and the worship of Satan and idols in it, and in three hundred years he despatcheth that, and throws down all both idol worship, and princes that did uphold it. This the first six seals do shew, chapter vi.; and then when the whole empire was turned Christian, yet (as one well said) the devil did not turn Christian; but under the name and profession of Christ, he stirreth up the Arian Christian world to persecute the orthodox Christians as much as heathenish Rome had done. But Christ takes farther vengeance for this persecution under both these,

* Rev. vi. 8, when the seals begin to be opened, Christ goes forth conquering and to conquer.

heathenish and Arian Rome.* The empire having been divided afore into two parts, the eastern (all which now the Turk possesseth) and the western, this in Europe, he falls first upon the western European part, breaking that by the incursion of those barbarous nations the Goths and Vandals, and this the four first trumpets do sound forth, chapter viii. Then for the eastern part of the empire (although his revenge was slower), yet he reserved them to the sorest vengeance that could befall the Christian world, chapter ix., the conquest and tyranny of the Saracens first, and afterwards the Turks, and these the fifth and sixth trumpets successively held forth. Thus here is an end of the Roman monarchy under the emperors, in the whole, and in the parts of it. The western part in Europe was, by occasion of the Goths' invasion, broken into ten kingdoms, chapter xii, which though helping the woman against the flood of Arian persecution, yet (through Satan's seducing of them) they set up the beast, or antichristian Rome, and these altogether did join together to make as great a war against the saints in the 13th chapter, as the heathens and Arians had done. And so Christ was in a manner as far off his kingdom as at the first. What then is the next great counterplot of Jesus Christ? It is to overcome these ten kingdoms; so you find, Rev. xvii. 14, 'They shall' (saith he) 'make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.' The world, though turned Christian, yet in all the variations of it goes on still to persecute the saints. For why? The world will be the world still, and the devil, who is the prince of the world, is the same still, and so he still follows that trade he had formerly practised, the same which you read of chapter xii. verse 17, even to make war with the remnant of the woman's seed, which keep the commandments of God, and have the testimony of Jesus. This is his design; and let the world turn never so much, and refine as much as it will, Satan endeavours still to form a party up amongst them, whom he turns against the saints (or some of the saints), for that is the great interest of his kingdom (as that place shews); it is more to persecute the saints, than to carry men on to sin. And he will be content to fall but upon a few sometimes, rather than be put out of this his trade. And therefore now besides plain popery, which is prophesied of in 1 Tim. iv., to arise in the latter days, you have in 2 Tim. iii. 1 another prophecy of a sort of men that shall arise in the last days (popery is prophesied of to be in the latter days), who shall have a form of godliness, and be despisers of them that are good. Thus the devil hath carried on his design age after age, and Jesus Christ pursues more closely his great design also, and will never leave till he hath overcome; and he shall overcome, for he is the King of kings, and those that are with him are called chosen and faithful. And all this (if it were not the scope of that book of the Revelation) yet story would make good. Why should I instance in more? You know the little stone, Christ and his saints, shall dash all in pieces, Dan. ii. But enough.

You have heard the truth of this point exemplified by all these instances. As for reasons of it, the Scripture affords a far greater plenty than of instances, and in many of the instances given you may find reasons adjoined by God himself: as here in the text, they are God's anointed; in that example of Egypt's overthrow, God's first-born; in that of Babel's, it was the vengeance of God's temple, and so on. The time will give me leave to single out but a very few of many. The doctrine was this, that the greatest

* It was the cry of the blood of the saints slain under both, that brought on them the vengeance that followed. See chapter vi. 10, 11.

interest of all states and princes lies in their usage of the saints; to deal ill or well with them is that whereon their misery or welfare doth depend.

Reason 1. One reason of it is (that which should indeed have been my first observation out of the text, viz.), the nearness and dearness of the saints to God. You see how tender he is of them, Touch them not. If you would understand the tenderness of God's heart expressed in that word, parallel it with that, 'He that toucheth them toucheth the apple of mine eye,' and you have the expression twice, Ps. xvii. 8 and Zech. ii. 8. There is nothing more dear than the eye,—you would have pulled out your eyes, says Paul,—and of the eye the *pupa*, the black of the eye most. When the Ammonites required of the men of Jabesh-Gilead that they should thrust out all their right eyes, 1 Sam. xi. 2, the text saith, ver. 6, that when Saul heard of it, 'the Spirit of God came upon him, and his anger was greatly kindled,' and he went and cut them off and scattered them, so that 'not two of them were left together.' If Saul, their king, a tyrannical king, was thus moved for this offer of an injury to the eyes of his subjects, much more God for those who are to him as his own eye, yea, as the apple of it; or if you will have this reason in an expression more nearly akin to the doctrine itself, they are dearer to God than nations simply considered. The reason is strong, that therefore the interest of all nations must needs lie in these saints: Isa. xliii. 3, 4, 'I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.' Thus he valued them under the Old Testament. But did he give nations for them then? They have cost him more since, they have cost him the blood of his Son. 'He that spared not his own Son, but delivered him up for us, how shall he not with him freely give us all things?' Rom. viii. 32. All things are theirs, the world, &c., because they are Christ's. Look what reasons the Old Testament gives of this point in hand from their nearness to God, the New Testament useth the same. 'They are my first-born,' said God to the kingdom of Egypt, and therefore 'I will take away thy first-born.' The New Testament speaks the same; they are the 'church of the first-born, written in heaven,' Heb. xii. 23. Was it the vengeance of the temple was Babel's overthrow? The New Testament utters the same, and to the same purpose, 'If any man destroys the temple of God, him shall God destroy: for the temple of God is holy, which temple are ye,' 1 Cor. iii. 17. Again, 'Israel is holiness to the Lord, the first-fruits of his increase: and therefore all that devour him shall offend' (offend greatly); 'and evil shall come upon them, saith the Lord,' Jer. ii. 3. Thus speaks the Old Testament. The same reason and expressions are given, you see, in the New: 'The temple of God is holy,' and they are 'the first-fruits of all his creatures,' James i. 18; 'These are the redeemed from among men, and the first-fruits to God and the Lamb,' and therefore prevail, Rev. xiv. 4.

And as because they are thus dear to God, therefore if they be dealt ill withal, it is the cause of the ruin of a nation; so on the contrary likewise, if a nation deal well with them, it is a cause of his blessing upon them, yea, he doth give nations and states their being for their sakes. 'They are a blessing in the midst of the land,' Isa. xix. 24, insomuch as God spareth the tree for a small bunch of grapes (so he compareth his people in respect of the rest of a nation); 'Destroy it not, for there is a blessing in it,' Isa. lxv. 8, or rather as the same Isaiah; they are to the whole tree (the nation they live in) what the pith, the heart, the substance is. 'As an oak whose substance is in them when they cast their leaves, so the holy seed (the saints) shall be the substance of it,' Isa. vi. 13; that preserves life in a

nation when the branches of it are hewn, or it casts its leaves. These things are spoken in relation to their being the cause of the preservation of a nation in both these places. Saints that are as strangers to a nation, and only make it their refuge, yet their presence is in such a case a preservation to them. 'Moab' (says God), 'let mine outcasts dwell with thee, and be thou a covert to them,' Isa. xvi. 4; and ver. 5, 'And in mercy shall the throne be established.' But much more native saints procure this blessing, their relation being nearer and dearer. 'Of Sion it shall be said, This and that man was born in her;' and what follows? 'The Highest himself shall establish her,' Ps. lxxxvii. 3.

Reason 2. Secondly, Another reason is taken from the great interest the saints have in God the governor, and the privilege which themselves have vouchsafed them by God in ruling and governing this world, and the providences of God therein. They are privy councillors to the great King of kings, who governs all the states and kingdoms in the world, and God doth give these his saints a commission to set up and pull down by their prayers and intercessions. The Old Testament speaks in a high language in Isaiah xlv. 11 (I might have quoted it before, for it comes in as the reason of God's setting up Cyrus for his people's sake), 'Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.' Who speaks this? The words afore are, 'Thus saith the Lord, the Holy One of Israel, and his Maker.' It would have been blasphemy for us to have said it, but that the Lord himself first hath said it, and given them this privilege, 'Concerning the work of my hands command ye me;' and which makes it the more observable, before he doth in this place mentioned confer this honour and privilege upon them, he first (as on purpose) minds them of that infinite distance and disproportion betwixt himself and them (so to put the more wonder upon it); he tells them, ver. 9, 10, that they were but the clay, he the potter, that could not (therefore of right) say so much unto him about his matters as, Why madest thou me thus? Yet behold, I that am thus your maker, give you leave to dispose by your prayers the great works of my hands, which concern my children, my sons, the affairs of kingdoms, even so far as they relate to their good. And he speaks it upon this occasion, that for their sakes he had raised up Cyrus, and pulled down the Babylonian monarchy, because they by their prayers had sought this. They are said elsewhere to 'decree a thing,' so Job, chap. xxii. 28, and 'to bring it to pass;' and God is said to 'fulfil their counsels,' Ps. xx. And this interest they have either for good or evil to the nations they live in: first, for evil; thus, Rev. xi. 6, the 'two witnesses have power to smite the earth with plagues as oft as they will;' and if any man will hurt them in this manner, he shall be killed, that is, with the highest and sorest vengeance, and God avengeth them speedily, Luke xviii. 8. And so for blessing, 'the innocent delivers the island through the pureness of his hands,' Job xx. 30. Thus one righteous Lot was (for the present) the cause of the rescue of the Sodomites, the wickedest people in the world, and afterwards ordained to the greatest judgment.

Reason 3. A third reason is the interest of Jesus Christ himself. And to shew that he is King, even King of kings, and hath a kingdom ordained to him and his saints, supreme to all theirs in the mean while, his design and practice is, and hath been, to break all kingdoms that do oppose him or oppress his saints. This reason I might enlarge out of Daniel: 'The God of heaven shall set up a kingdom, which shall break in pieces and consume all these kingdoms, but it shall stand for ever,' chap. ii. 44 and chap. vii.; but I shall insist (in this head of reasons) only upon that eminent title of Christ's (which

holds forth this his interest), that he is entitled King of saints, Rev. xv. 3; which title is there given him, as in relation to the setting up his worship, so to the overthrowing and overcoming the nations that do oppose his saints, and this by the seven vials which their prayers have filled. And at that time (it is likewise there said) he doth marvellous works, being King of saints. In the Old Testament he is called the King of nations (though he was King of saints also then), so Jer. x. 7; and he gave demonstration of it to purpose, by setting up that one nation of the Jews which he had chosen of all nations, that that one nation should ruin all the nations round about them: for he was peculiarly their king, and the king of all those other nations also. But now he hath scattered his saints in and through all nations ('Thou hast redeemed us out of all nations,' that is the language of the New Testament), he is therefore therein called King of saints; he carrying on the same design by those saints which he did before, and is as able to make it good, he being no less King of nations still, or Lord Almighty (as you have it in that forecited place). And he being thus peculiarly their King, his interest is to maintain, defend, and take part with them against all those that do malign them, as he did the nation of the Jews. It is his title, and his most royal title, and the greatest title, that he is King of saints; he preferreth it to his title of being King of nations; that vanisheth, and is not mentioned in comparison. This, therefore, answerably must be his greatest interest, which of all other he now pursueth. And therefore, if all those nations in which his saints are do not bow to it, and comply with it, he will shew himself that he is King of saints, and of nations also, by ruining of them. As the greatest interest of the devil's kingdom is to persecute those that keep the commandments of Jesus, so it is the greatest interest of the kingdom of Jesus Christ to preserve his saints, and to confound those that injure them, for he is the King of saints. And further, in the Old Testament, when this his kingdom was farther off and longer to come, and yet you have seen how strongly he drove on this design then; but in the New Testament he is ascended, and personally as man invested into it: 'We see Jesus crowned with glory and honour' (saith the apostle, Heb. ii., whose faith was as real in this as our sight can be), and he sits there expecting, as thinking the time long, 'till all his enemies are subdued,' Heb. x. 13; which the same apostle elsewhere interpreteth (and therein speaks home to the point in hand), the putting down 'all rule and dominion' that are opposite to his saints, 1 Cor. xv., 24th and 25th verses compared. And accordingly in all those psalms, wherever his ascension and investiture into his kingdom at God's right hand is prophesied of, there the ruin or conversion of kings and kingdoms are also spoken and prophesied of. Read Ps. ii., Ps. lxviii., and Ps. cx. And let me add this to all: that as the shorter time Satan hath, the more is his rage, so the shorter time Christ hath, and the nearer he is to the possession of his kingdom, the more is his zeal for his saints, and indignation against his enemies. His heart is set upon it, and the more eager doth his desire become every day to attain his long-expected kingdom, and to throw down all that oppose it; and therefore it is that we see in this latter age he hath made such changes in the world. We have seen him do that in a few years that he hath not done in an hundred years before; for he being King of nations, and King of saints, he pursues his interest; and being more near his kingdom, he takes it with violence. We are now within the whirl of it, therefore his motions are rapt. Hence, therefore, all states and kingdoms had need now (of all times else) to be instructed; and accordingly comply with this interest of Christ, it is more especially now than ever their greatest interest. It is well

for us that Jesus Christ is our king, who is the King of kings and King of saints; and withal, that he is so near the enjoyment of his kingdom.

Application. I shall now come to a word of application, which I shall despatch exceeding briefly. In those fore-rehearsed instances I have carried you over, and given you a prospect of all kingdoms throughout the story of the Bible, and at last I brought you and set you down, and left you in the times of these ten kingdoms of Europe, of which the Holy Ghost hath prophesied, Rev. xvii. 14: 'These (saith he) shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of hosts, and King of kings; and they that are with him are called, and chosen, and faithful.' And, it is certain, we are in the last times of these kingdoms, and we all here live in one of them. But a word of encouragement and direction to those of this kingdom.

1. *Encouragement.* You have heard in those words I last read, the greatest security that any kingdoms can have in these times: for first, in the general, this text holds forth plainly that Jesus Christ by virtue of his being King of kings, and being King of saints (as you heard even now), he will overcome and subdue these kingdoms to himself, and yet (for our encouragement) not so as to destroy them. Why? Because these kingdoms, as such, shall destroy the whore; and therefore shall not be overcome by way of desolation, but by way of a more happy conquest of reformation and conversion. Thus the text seems clearly to speak: 'For the ten horns (which are these ten kingdoms) shall hate the whore, and make her desolate, and burn her with fire,' verse 16. As I have therefore thought this text to be a bar to the projected Spanish monarchy, over them, even then when it was in the greatest height, and in most probability to have carried it; so the greatest security for continuance and preservation of these kingdoms, because they must remain ten kings or supreme states and kingdoms, until the whore is burnt, for they must destroy her. And first, for their number, ten: it is true, they have indeed been more, yet never fewer, since the breaking of the Roman empire. And when it is said ten kings, it is not necessarily to be understood there should be so many monarchs always (in a strict sense as we use the phrase), for in the language of this book kings is put for supreme states. Thus Rome is said to have had seven kings, and yet five of those governments were not monarchical. These kingdoms may fall one upon another; there may be civil broils, and divisions, and distractions, and thereby they may be sorely punished, as we have been, for dealing ill with the saints. Likewise, two may be joined into one, and one may be broken into two, so they have varied in several times and ages, yet still they have stood, and at the least the number of ten hath been kept up; and though they have made war against the Lamb, and have been punished for so doing, yet the Lamb shall overcome them another way than by destroying them, even by winning ground upon them: so as where you see Jesus Christ hath took footing in any one of these kingdoms by such a way of conquest (as in ours he hath done a second time for double security), stand that kingdom shall till you see Rome down.

Now the next thing I desire you to take notice of in the words is, the reason why that Christ will thus overcome them, and preserve them. For (says the Holy Ghost) 'those that are with him' (namely, in these ten kingdoms, and so members thereof), are 'called, and faithful, and chosen.' Therefore it is that the Lamb shall work these kingdoms about, and win ground upon them, and shall cause them at length to hate the whore, and therefore they shall stand till the whore be ruined, and how long after, he only knows that hath set them up.

It hath been one great outward evidence to my faith, of the truth of the New Testament, that what was in particular foretold in this book so distinctly, should so come to pass as we see it hath done. When John wrote this prophecy, there were none of all these kingdoms set up, the empire was not broken. You see the empire hath been broken into these kingdoms, and they have given their power to the beast; and we know how rooted the power of the beast once was in all these kingdoms, so as, who could make war with the beast? Yet we have likewise seen the Lamb hath overcome many of them, especially these northern kingdoms, where he hath set up his temple. He hath overcome them, and he wins ground upon us every day, and works us up age after age to a farther reformation, to more light and holiness, and so he will do till he hath perfectly overcome every popish principle out of them. We see all this done; we see likewise all these kingdoms stand, and not subdued to any one civil monarchy over them all. We see Rome prophesied of in this book, Rev. xvii. 18, yet standing and possessing some of these kingdoms. We see likewise multitudes of faithful called and chosen, whom God hath raised up in these kingdoms to oppose the whore. All these things we have seen fulfilled; therefore I believe this shall be fulfilled too, that these kingdoms shall still continue, where God hath faithful, called, and chosen, and that they shall be the ruin of the whore in the end. Having seen and believed so far, we may very well trust him for the rest. This for the general.

More particularly, to you of this kingdom we live in. If you would yet know and be confirmed in what is your greatest interest, this text speaks more punctually to the point, and it holds forth, by way of prophecy, thus much to you, that your interest lies (as you are one of these ten kingdoms) in what I have hitherto told you, even in your faithful, called, and chosen. And let me speak this for your peculiar encouragement farther: that look as where God doth give a command with a reason, upon whom the reason falls most strongly, there is the greatest obligation; so where God gives a promise, and gives it with a reason, where most of the reason is found true, there certainly the promise will take place most in the fulfilling of it. Now, upon what hath he put the standing of these kingdoms, and their being thus 'overcome by the Lamb,' and that they shall 'hate the whore,' so as to destroy her in the end? It lieth, you see, in this, that they that 'are with the Lamb are faithful, called, and chosen.' He puts the very reason of it upon this, 'The Lamb shall overcome them: for' (saith he) 'they that are with him are called, and chosen, and faithful.' Now, look upon this isle in which we live, and it is the richest ship, that hath the most of the precious jewels of our Lord and Saviour Jesus Christ in it, and the greatest treasure of any kingdom in the world, I had well-nigh said, as all the world besides. Now, where there are most of called, chosen, and faithful, certainly there (towards the time of Rome's ruin) the promise will take the most effect. Here, then, lies your interest. You have it not only confirmed from the general truth of that great point I have all this while been giving demonstrations of, but further, you have it confirmed by a more special charter of promise and prophecy (which you may well believe, having seen so much of it fulfilled), granted forth to these kingdoms long before their erection. And as for this kingdom, give me leave, upon this so just and solemn an occasion, to take the boldness to utter this in the same expression, which now well nigh twenty years ago I used in public, that if we had stood at God's elbow when he bounded out the nations, and appointed the times and seasons that men should live in (as the apostle speaks), we should not have known (unless when Christ himself was alive, and the apostles, in those primitive times,

unless in Judea itself, where all the apostles were together), in what age or in what place, in what nation or kingdom we should have chosen to have lived in, in respect of the enjoyment of the gospel, and the communion of saints, more than in this kingdom wherein we live. Other churches they have had the glory of reformation, and have had the honour in the first age of reformation; but we, though in that respect we have been like to blear-eyed Leah, yet have since been abundantly the more fruitful of 'saints, faithful, called, and chosen.' This is, therefore, our great security; and it is the more special interest of this kingdom in which we live, the *magna charta* of it.

2. *Direction.* And, therefore, that which I shall make further bold with your leave and patience, is but only this, to add a word of exhortation and direction to maintain this interest, and to preserve it. To this end, consider it is not simply having saints, and multitudes of saints, 'called, faithful, and chosen,' but it is the using them kindly, and dealing well with them, that is the interest of a nation. Judea itself had the best of saints; it had Christ and his apostles, and multitudes of others also in that country (which were afterwards dispersed into all nations), yet, though they had these multitudes, because they dealt unkindly with them, it was their ruin, and God provided a safety for those his saints, by dispersing them into all nations, through their persecution of them.

That worthy duke of Rohan, that writ that book of the *Civil Interest of the States of Europe*, in his preface to it, says, that according as the proper interest of each hath been well or ill followed, it hath caused the ruin of some, the greatness of others. That which that worthy duke thus speaketh of the civil interest, give me leave, from all the grounds fore-mentioned, to press upon you concerning that which is your greatest interest; an interest most divine, most general, and fundamental. THE SAINTS OF ENGLAND ARE THE INTEREST OF ENGLAND; look to, and keep to this your interest, namely, maintain and preserve the saints among you, and make provision for them, as you would preserve the kingdom. When afterwards the same author particularly comes to speak of the proper interest of England, he hath a saying (and he seems to speak it as if it had been an aphorism of the late queen's), that England is a mighty animal, which can never die except it kill itself. To follow his maxim in that also, we may apply it to this interest in hand. There is a mighty body, and a company of saints in this kingdom. Now if they could all be united in one, and their divisions and animosities allayed, and all reconciled and made one, I am confident we need not fear if all the nations of the world were gathered together round about us. But if ye bite and devour one another, take heed ye be not consumed one of another. It is a state maxim as well as a church rule, there is nothing else can destroy us.

If any man think I am a-pleading for a liberty of all opinions, of what nature and how gross soever, I humbly desire them to remember that I only plead for saints, and I answer plainly, the saints they need it not. The apostle tells us that there are damnable heresies, so 2 Pet. ii. 1, 2, and they will soon unsaint men; there are errors that are capital, not holding the head, so Col. ii. Do but distinguish these from others, and let this be one foundation laid for this union. And when I say saints, I mean no one party of men. Do we not know that the new creature is found in circumcision and in uncircumcision, and as eminent in the one as in the other; and it were the highest sacrilege in the world to engross that title of saints and the godly party to any one. Characters of saints I need not give you; it hath been the main subject of the preaching in this kingdom for these

forty years and upwards to describe them to you, and distinguish men from men.

As there are multitudes of faithful, called, and chosen ones in this kingdom, so you, honourable and worthy senators, are the called and chosen out of all these to this great work, and have obtained mercy from our God to be in a great measure faithful. Consider the trust God hath committed to you. You have the richest treasury that I know God hath above ground elsewhere on earth. The saints of England are the interest of England. Write this upon your walls, to have it in your eye in all your consultations, never to swerve from it for any other interest whatsoever.

And have respect to the saints, and to the whole lump of them. If you will maintain your interest whole and entire, have regard to the saints, small and great. You shall often find that expression, as in Rev. xi. 18, 'When the kingdoms of the world became the kingdoms of Christ;' and Rev. xix., when the whore is judged, ver. 2, it is said that 'all the saints, small and great, rejoiced,' ver. 5, 7. What vow doth David make when he should obtain the kingdom? 'Mine eyes shall be upon the faithful of the land, that they may dwell with me,' Ps. ci. 6. Let yours be so.

You are the shields of the earth, under God, and for his saints, as in Ps. xlvii. The shield should defend the whole body, and all the parts and members of it. You are covering cherubims unto the ark of God (so the prince of Tyre is called, Ezek. xxviii. 16); stretch your wings from one end of the holy of holies to the other, so as to cover all. You are the nails of the temple, and for the vessels thereof, as Eliakim, Isa. xxii. 24, is called a nail, on which all the vessels should be hung, and by whom alike supported, the vessels of small quantity as well as great, from the vessels of cups even to all the vessels of flagons; so the prophet there speaks, comparing the people of God to the vessels of the sanctuary, and small weak saints to the vessels of smaller quantity, and the stronger to the greater; and Eliakim to a nail, and a like support to all. Shebna, his predecessor, had been an oppressor of the saints, and therefore God says of him that he should be driven from his station, and cut or sawn off from the wall, so as the wall should stand; and he would put Eliakim in his room, and hang all the saints upon him. You are Mordecais, and it is said of him in Esther x. 3, that he was accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed. You are likewise called shepherds; now the shepherds are to take care of all the sheep. Oh see that all the sheep be folded, and have pastures to lie down in; not only a staff and a rod, but folds and pastures for them. Take care not of the strong only, but of the sick and the diseased, so the expression is, Ezek. xxxiv. 21, those that are sick and diseased, that men did push with their horns till they were scattered abroad, not only reduce them from their scatterings in a dark and a cloudy day, as Ezek. xxxiv. 13, 14, but feed them in a good fold, and judge betwixt them and those that would push them. You are fathers, and you should see provision made for all the children; and though they through waywardness will not eat together, yet let them not starve.

And to conclude, let me use your own word to you, unite, or (if you will the apostle's) reconcile all the saints in this kingdom together. Providence hath disposed it so, that they do and will differ in judgment. The apostles, who were oracles infallible, could not in their times wholly prevent it; and differing thus in judgment, they will hardly ever of themselves agree. But it is your work, and will be your honour, to make them and to cause them so to do, and to find out ways whereby this may be done, notwithstanding

these their differences. Thus Constantine dealt as a reconciler amongst his divines, and he did it with success.* It is of all works the happiest and most glorious, for it was Jesus Christ his eminent work: Eph. ii. 14, 'He is our peace, who hath made both one, and hath broken down the partition wall between us, having abolished in his flesh the enmity;' and a greater enmity was betwixt Jews and Gentiles than among us. He did it by his blood; do you mingle his blood with faith, and mingle therewith but the rules given by the apostles by which they effected this, as in Rom. xiv., when one believed that he might eat all things, another that was weak durst not, but ate herbs, ver. 2. 'Let not him that eateth,' says he in this case, 'despise him that eateth not, and let not him that eateth not judge him that eateth.' And ver. 14, 'Let us not judge one another any more.' Certainly this rule, with such others, reduced to practice, as are found in their writings, would heal all. I shall not stand to dispute that place now. I shall only, upon occasion thereof, acquaint you with an observation which to me was strange (having considered former proceedings) when I first found it. In the late Book of Canons, that were made just afore this parliament and stirs began, when the bishops would have brought in bowing towards the communion table (the altar, as it was called), after many specious colours prefaced thereto, they close all with this, 'In the practice or omission of this rite, we desire that the rule of charity prescribed by the apostle may be observed, which is, that they which use this rite despise not them who use it not, and that they who use it not condemn not those that use it.' Could they not have said so sooner? The observing this very rule about those other things urged by them had ended all the quarrels, prevented all the oppressions of tender consciences, that were during all their days; it had saved and prevented the silencing of how many faithful ministers by them. But God (who, afore he punisheth, usually takes evidence, or at least lays a ground of their conviction whom he punisheth), when he had once drawn this out from them (though they did it for an end, to facilitate the introduction of that which was a novelty), yet then, *ex ore tuo*, out of their own mouths he condemns them, and stays not a moment from the execution. But from that time and word uttered by them, and published to the world, began their ruin; it hastened, and hastened instantly.

I am confident of it, that Christ, that King of saints that is in heaven, he will not rest till such time as he hath made us one, if not in judgment, yet in forbearance, and that if we will not take warning, and will not agree it, that either antichrist, or Jesus Christ himself, will come in upon us, and we shall be made to do it one way or other.

But if this great design of reconciling all the saints could be brought to a full issue and perfection; and if this your interest (a regard had to all the saints in this kingdom, which to me upon all the grounds fore-mentioned is the greatest interest of this kingdom) be followed and maintained, I would not fear, though (as the prophet Zechariah saith of Jerusalem, chapter iii. verse 8) 'all the people of the earth were gathered together against us.' We fear foreign forces; certainly let us keep to our own proper interest, and then if all the nations of the world were gathered together against us, I believe they would have the hardest pull of this nation that ever was of any. The Lord is here (as the prophet speaks, Ezek. xxxv. 10), or (let me express it

* Lege Eusebium in Vita Constantini, lib. iii. c. xiii. Ipse concilio interfuit, reconciliavit eos qui dissidebant, et ad concordiam persuasit: Eos qui paulo insolentiores et ferociores fuerunt, mitigavit; nec antea desiit, quàm omnes ad concordiam revocaverit, et tum hanc quasi secundam victoriam nactus, ἐνικίσιον ἑορτὴν, Festum Triumphale celebravit.— *Whitak.* contr. 3, quæst. 4.

in those similitudes Zechariah there useth) if they should come, and think to devour us, they will find this kingdom to be a cup of poison to them, verse 2 (so it is in your margins, but we read it, a cup of trembling), which they must not only vomit up again, but will be their death and destruction; they will find it to be a burdensome stone, as verse 8, which while they go about to overturn, or stir, or meddle withal, it shall fall back upon them, and cut them to pieces: 'I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.' And you that are the governors of Judah (as at the 6th verse) shall be as an hearth of fire among the wood, and a torch of fire in a sheaf, and all that oppose you and rise up against you shall be but as so many straws. Take a stack of straw, great for bulk and number, and lay it upon a few coals of fire upon an hearth, and what will become of them all? Though they cover the fire awhile, yet they will soon be consumed and burnt up. Read the 6th verse: 'I will make (saith God) the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about, on the right hand and on the left.'

I shall only end with what is further spoken there of these governors of Judah in the 5th verse (which is the sum of what I have said), 'The governors of Judah shall say in their hearts' (as comforting themselves thereby), 'The inhabitants of Jerusalem shall be my strength, in the Lord of hosts their God.' And so say you, the saints of this our Jerusalem are our greatest interest and security through the Lord of hosts, his being our God; and let this saying be ever in your hearts, to encourage and to guide you.

Die Mercurii, 25 *Feb.* 1645.

Ordered by the Commons assembled in Parliament, That Sir Robert Harley and Master Purefoy do from this House give thanks to Master Thomas Goodwin for the great pains he took in the sermon he preached this day at the entreaty of this House, at St Margaret's, Westminster (it being the day of public humiliation), and to desire him to print his sermon. And it is ordered that none shall print his sermon without icence under his handwriting.

H. ELSYNGE, Cler. Parl. Dom. Com.

I do appoint Robert Dawlman to print this sermon.

THO. GOODWIN.

A GLIMPSE OF ZION'S GLORY;
OR, THE CHURCH'S BEAUTY SPECIFIED.

Original Title:— *

A
GLIMPSE OF
SYONS GLORY:
OR,
THE CHURCHES
BEAUTIE specified.
Briefly layd open in a Sermon, at a
general Fastday in *Holland*.

By T. G.

And now Published for the Good and
Benefit of all those whose Hearts are
raised up in the expectation of the glo-
rious Liberties of the Saints.

Psal. 87. 3.
Glorious things are spoken of Thee, O Thou Citie of GOD!

Esay 40. 10. 11.
Behold the Lord *shall come with might against the strong ones, and his arme shall rule for him.*

LONDON,
Printed for *William Larnar*, and are to be sold at his
Shoppe at the Signe of the golden Anchor
neere *Pauls*-Chaine. 1641.

* This Sermon is reprinted from a copy kindly placed at our disposal by Mr Grosart, the only copy known to be extant. We are not aware who the author of the Epistle to the Reader may have been, but there can be no doubt that the Sermon is an authentic production of Dr Goodwin.—ED.

THE EPISTLE TO THE READER.

CHRISTIAN READER, thou hast here presented to thy view a small tract, the matter whereof is weighty, and of concernment to all that are the professed subjects of Jesus Christ. It is a thing of sad consequence to consider how we have been kept under blindness and darkness, although not totally, yet in a great measure, in regard of such truths as do immediately strike at antichrist and his false power: as namely this great truth, CHRIST THE KING OF HIS CHURCH; and that Christ hath given this power to his church, not to a hierarchy, neither to a national presbytery, but to a company of saints in a congregational way. Now these truths strike directly at antichrist, and therefore kept and quelled down as errors. And so by reason of this obscurity (we being half blind) such bright truths seem strange to us, and go under many aspersions and calumnies, as carnal, erroneous, absurd, and the like. And truly we have been so accustomed to the yoke, that we seem to beat down freedom with casting up a thousand surmises, dreaming of strange consequents. Nay, there is a generation of men in these times (some or most of them seeming to plead for Christ) are as inveterate against the one true way of Jesus Christ, as if it would be the bondage of Rehoboam succeeding the light oppression of Solomon; whereas it will prove to be a haven to our tedious storms, and a period to many distractions.

Reader, give over thy wonted censuring of men's labours, and learn to be more wise; lay aside all prejudicial thoughts concerning this tract, and weigh it in the balance of the sanctuary, comparing it with the word; if it will hold out there, then embrace it, and make use of it for thy comfort. Indeed, it may be beneficial to thee divers ways.

First, By this thou mayest learn to prize Jesus Christ more. What was that among other things that made Christ so beloved and excellent in the eyes of his spouse? His head was of gold. Now what is this head of gold but that excellent government that is upon his shoulder.

Secondly, It will administer comfort to thee, in regard of the former yokes, of which there are hopes they will be broken off, at least in the accomplishing of these truths. Nay, the day is now dawning wherein Sion's peace and comforts shall be fulfilled, Jesus Christ set up, the sole and great King of his church.

Thirdly, It will teach you to make that use of it that the apostle Peter doth of the like truths, 'What manner of persons ought we to be?' The use of it is divers, beyond my reach or weak judgment to prescribe; and indeed my commendation of it doth but darken it, I being so far below the matter and the author. But thy experience may make up that of which I fall short. So commending thee (both in the use of this and anything else

that bears the stamp and image of truth upon it) to the teaching of that Spirit that is the author of all truth in the hearts of believers, to be taught by it, I leave thee in the perusing of this small treatise, hoping thou wilt reap some good by it. Farewell.

Thine in the Lord Jesus, to command,

W. K.

A GLIMPSE OF ZION'S GLORY; OR, THE CHURCH'S BEAUTY SPECIFIED.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Halleluiah, for the Lord God omnipotent reigneth.—REV. XIX. 6.

AT the pouring forth of the fifth vial, there was a voice saying, Babylon is fallen, is fallen; at the pouring forth of the sixth, John hears 'a voice, as the voice of many waters, and as the voice of thunderings, saying, Halleluiah, the Lord God omnipotent reigneth,' immediately following the other. Babylon's falling is Zion's raising; Babylon's destruction is Jerusalem's salvation. The fourth vial was poured upon the sun, which is yet doing (namely, upon the emperor and that house of Austria), and will be till that house be destroyed. The heat of that makes the seat of the beast hot, and prepares it unto the fire that it is appointed unto. God is beginning the pouring forth of the fifth vial, namely, upon the throne of the beast, upon Babylon. This is the work that is in hand. As soon as ever this is done, that antichrist is down, Babylon fallen, then comes in Jesus Christ reigning gloriously; then comes in this *halleluiah*, the Lord God omnipotent reigneth. Let Christ live, and Barabbas die, was the last speech of Tremellius. Let Babylon fall, let Jerusalem rise, and Christ reign in his glory; this is the voice of all the saints this day, and will continue to their last voice. It is the work of the day to cry down Babylon, that it may fall more and more; and it is the work of the day to give God no rest till he sets up Jerusalem as the praise of the whole world: 'Blessed is he that dasheth the brats of Babylon against the stones.' Blessed is he that hath any hand in pulling down Babylon, and beautiful likewise are the feet of them that bring glad tidings unto Jerusalem, unto Zion, saying, 'The Lord God omnipotent reigneth.' This is the work of this exercise, to shew unto you how upon the destruction of Babylon Christ shall reign gloriously, and how we are to further it.

The words then read unto you, they are, you see, an *halleluiah*.

Quest. But what is that to the day of a fast? Is an halleluiah suitable to a fast? *Halleluiah* is *praise ye the Lord.* The work of a fast is a mourning work, and yet this halleluiah is suitable to this day of fast.

Ans. 1. Suitable. First, our mourning is to be evangelical, and therefore to have comfort mixed with it.

Secondly, Because our mourning is a preparation to, and hastening of, this halleluiah.

Thirdly, Because we are by faith to speak of things as if they were done, therefore now to shew you what is to be done, and what we are to look upon as if it were done this day, halleluiah is suitable for that.

Yea, further, a day of humiliation is a day of reconciliation too as well as a day of humiliation; and the great fruit of our reconciliation with God is the setting up of the kingdom of his Son.

Yea, we read of the church of the Jews, that in their returning from the captivity, God did lead them by weeping, Jer. xxxi. 9. The argument of deliverance from captivity under antichrist, and the setting up of the kingdom of Jesus Christ, may stand with our weeping, and we in a weeping and a mourning frame are fittest to hear such an argument as this is.

Quest. Halleluiah is an Hebrew word: why here used?

Ans. First, To note the joining of the church of the Gentiles with the Jews, according to the prophecy in Zechariah xiv. 9, 'The Lord shall be King over all the earth: in that day there shall be one Lord, and his name one.'

Secondly, Because the Gentiles are to provoke the church of the Jews to come in, according to the prophecy of Isaiah, chap. ii. 3, 5, 'Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.' Fifth verse, 'O house of Jacob, come ye, and let us walk in the light of the Lord;' the Gentiles calling upon the Jews to come in. So it shall be at the Jews' calling; and therefore this Hebrew word is used, *halleluiah*, as if the Gentiles should provoke the Jews, after antichrist is fallen, now to praise the Lord, because he reigns.

In this halleluiah there are these two things considerable. First, what it is for which this halleluiah is sung; secondly, from whom. First, what it is for. It is for this, because the Lord God omnipotent reigneth; the Lord God, that is, Christ. Christ now appears to be Lord God. His Lordship and dominion was much darkened before; now it appears to all the world that he is Lord God, Lord God omnipotent. The name of Christ is the mighty God, as Isa. ix. 6, but he is but little known by this name in comparison. After antichrist is fallen, he shall be known by his own name, the mighty God, the Lord God omnipotent, the Lord God omnipotent reigneth. His crown and his dignity were as it were hidden before in comparison. Little of the power of the sovereignty of Christ did outwardly appear before, but now it shall appear before the eyes of all his enemies, that it is he that reigns, he hath the kingdom of kingdoms, and is the Lord of lords. 2. From whence came this halleluiah? 'I heard as it were the voice of a great multitude, and as the voice of many waters.' By *waters* we are to understand people: the voice of many waters, of many people.

First, It is the voice of the waters, the voice of Jesus Christ reigning in his church, comes first from the multitude, the common people; the voice is heard from them first, before it is heard from any others. God uses the common people and the multitude to proclaim that the Lord God omnipotent reigneth. As when Christ came at first, the poor receive the gospel; not many wise, not many noble, not many rich, but the poor; so in the reformation of religion after antichrist began to be discovered, it was the common people that first came to look after Christ. In Cant. v. 7, we find the church inquiring for her beloved, which is to he understood of these times of reformation. She went to the watchmen; the watchmen smote her, despised her, and persecuted her. At the 8th verse, she goes to the daughters of Jer-

usalem, and inquires for her beloved, that is, among private Christians and common people; and this glorious church that is to come, when the Lord God omnipotent reigneth, according as it is here said, the voice will be first among the multitude. It is observable that we have in Cant. vii. 1, where you find a description of the glorious church that is a-coming, wherein Christ is to reign gloriously. The description there begins at the feet, and goes upward. When Christ is described, Cant. v., the description of Christ is from the head, and so downward; but when the estate of the church in her glory is described, she begins at the feet, and goes upward; to note the beginning and the raising of the church is like to be at first among the meaner sort of people, among the multitude. The halleluiah for Babylon's downfall was among the multitude before it came to the four and twenty elders, as you may see in the beginning of the chapter. The business, brethren, concerning the Scots, it is a business, in the issue whereof we hope there will be great things. Where began it? At the very feet, at the very soles of the feet. You that are of the meaner rank, common people, be not discouraged, for God intends to make use of the common people in the great work of proclaiming the kingdom of his Son: the Lord God omnipotent reigneth. The voice that will come of Christ's reigning is like to begin from those that are the multitude, that are so contemptible, especially in the eyes and account of antichrist's spirits, and the prelacy, the vulgar multitude, the common people. What more contemned in their mouths than they! and yet it is from them that this voice doth come, 'The Lord God omnipotent reigneth.' We read in the 2 Chron. xxx. 15, that the priests and Levites were ashamed in that glorious reformation of Hezekiah. They did not prepare themselves as the people did; so it is many times that in many places where God is doing a great work; and whensoever God sets up the kingdom of his Son in that glorious manner that he doth intend, he will not begin with the priests and Levites. They will not be so forward, but the people at the first are more forward. In Neh. iii. 5, it is said concerning the building of the temple and Jerusalem, that the nobles did not put to their necks, but it is said the people blessed those that came to dwell at Jerusalem. But yet mark further, it came from the multitude as the noise of many waters. Though the voice of Christ's reign came first from the multitude, yet it comes but in a confused manner, as the noise of many waters. Though the multitude may begin a thing, and their intention may be good in it, yet it is not for them to bring it to perfection. That which they do commonly is mixed with much confusion, and a great deal of disorder: it was but as the voice of many waters. The people had a hint at something: Down with antichrist, down with popery, not understanding distinctly what they did; their voice was but as the voice of many waters; therefore it follows, and as the voice of mighty thunderings, that is, as one paraphrases of it, the voice that is more terrible and piercing like the thunder. After the beginning of this confused noise among the multitude, God moves the hearts of great ones, of noble, of learned ones, and they come into the work, and their voice is as the voice of mighty thundering, a voice that strikes terror, and hath a majesty in it to prevail. We hear of the voice of the multitude in our own country, as the voice of many waters. They cry up the kingdom of Christ, and cry down the kingdom of antichrist, cry down Babylon and the prelacy; but this doth seem to be the voice of many waters, that the adversaries derided it, scorned it: it is but the multitude, a company of rude people. But blessed be God, we begin to hear the voice from the thunderings too in a more terrible way. God begins to work upon the great ones of the land, the worthies of the land that are drawn together in that assembly, and they do begin

to come to the land, and beyond the land, to our ears, as it is terrible in the ears of the adversaries that they begin to fear. This is the work of the day, for us to lift up our voice to heaven, that it might be mighty to bring forth more and more, the voice of our parliament as a voice of thunder, a terrible voice to the Antichristian party, that they may say, 'The Lord God omnipotent reigneth.' And let us not be discouraged, for our prayers, though they be poor, and mean, and scattered, they may further the voice of thunderings; though our prayers be as the voice of many waters, confused, we may by them further this work, so as to hear more of the voice of our worthies that are assembled as thunderings, saying, 'The Lord God omnipotent reigneth.' 1 Sam. vii. 9, when Samuel did but offer a sucking lamb, there arose thunderings. If we come before the Lord, and it be but a sucking lamb that we are able to offer; if we come but to present ourselves only to testify on what side we are, there may come that voice of thunderings from our parliament, furthered by our voice, saying, 'The Lord God omnipotent reigneth.' How gladly would we hear this voice come from our nobles, and the king himself, and the great ones of the kingdom, to hear them powerfully commanding and speaking for the furtherance of the kingdom of Jesus Christ, and the setting it up. But to come more closely to the words. There are these two doctrinal conclusions that contain the scope of them:

Doct. 1. First, That though the kingdom of Christ may be darkened for a while, yet certainly Christ will reign in his church gloriously, at which the saints will sing halleluiah.

Doct. 2. Secondly, That the beginning of this glorious reign of Christ, the multitude of the people shall be the furtherers of it, and take special notice of it. It is but only the first that I do intend to speak of in way of a doctrinal conclusion. It is this.

Doct. Though Christ's kingdom be for a while darkened, Christ shall reign gloriously. That is implied. It is revealed to John as a great wonder, as a glorious thing. Why, did not Christ reign before? Yes, but not in that manner that now he is to reign. The kingdom of Christ hath been exceedingly darkened in the world; though it now begins to appear a little more brightly, it hath been exceedingly darkened. When he came in his own person, how did he appear to reign, and be the Lord God omnipotent? I mean outwardly he was a man of sorrows, one that was rather a worm than a man; as it is said of him, He was one in whom 'appeared no form and beauty for which he should be desired.' He was even bruised by his Father. He was in the form of a servant, yea, in the form of an evil servant, being made sin for us, and beaten like an evil servant, yea, made a curse for us, and that in the abstract. How did he reign? They made him a king in way of derision, put a reed into his hand instead of a sceptre, and bowed the knee in scorn, and called him the king of the Jews; and thus he reigned outwardly, and not otherwise, in his own person. And afterwards in the primitive times how did he appear to be Lord God, and to reign there, when the heathen emperors reigned over his subjects, and had their wills upon them? His subjects were but a company of poor, distressed, forlorn people, wandering up and down, persecuted, and destitute of all comforts. Afterwards, when God brought Constantine the Christian emperor and others to reign, the church enjoyed a little peace; this was but for a little time. In the 8th of the Revelation, it is said there was silence in heaven for half an hour, which is applied to the little time of respite that the church had in Constantine's time; for Licinius, who was joined with Constantine in the empire, presently fell off, and grew a persecutor. Then spread Arianism over all the world, that all the world seemed to be an Arian; so that he was

not acknowledged Lord God, and therefore not reigned. Then antichristianism spread itself, and he set up himself as Lord God, and he prescribed laws to the consciences of men, and Christ was cast out of his throne. Yea, to this day how little hath Christ reigned outwardly! The devil himself is a greater king, I mean in regard of multiplicity of subjects. Divide the world into thirty parts, and there are not above five of those that acknowledge Christ; and out of those five take them where antichrist reigns, and how little doth Christ reign! And among them, where Christ is acknowledged and antichrist rejected, how is his kingdom persecuted, and of the better sort! How is his kingdom slighted, and many forward professors and zealous ministers have hard thoughts of it! Yea, among those that set up his kingdom, in regard of their miscarriages, his kingdom is darkened; so that Christ hath but a little reign in the world. And it is a glorious thing spoken of to John, 'that Christ, Lord God omnipotent, reigneth.' What shall we say to these things, that Christ should be king of heaven and earth, and should appear so little in his reign as he hath done, and yet doth to this day! Let us stay a little here, and admire at the infinite depth and wisdom of God's counsels that are past finding out; what God should aim at and mean (if we may speak with holy reverence) to suffer these things, that his own Son, so infinitely dear unto him, should have his glory so darkened in the world as he hath. We may think of some reasons why God doth suffer this; but what his aim and intentions are in the depth of his counsels is infinitely beyond us.

Reason 1. It may be it is to be a stumbling-block to wicked and ungodly men in his just judgment, that they should see and not understand.

Reason 2. And it was upon this ground that God suffered his kingdom to be darkened hitherto, that antichrist might prevail, because of much glory that he is intended to bring out of the prevailing of antichrist in the world. Therefore in his providence he hath so permitted it, as that the kingdom of his Son for many years should be darkened. And, my brethren, if the kingdom of Christ had been kept in congregations, in that way that we and some other churches are in, it had been impossible that antichrist should have got head. But God in his providence, because he would permit antichrist to rise and to rule for a long time, and he hath many things to bring out the kingdom of antichrist to work for his glory, therefore God hath left this truth to be so dark, the setting up of Christ in his kingly office.

Reason 3. Thirdly, because God would exercise the faith and other graces of his Spirit in his children, that they might believe in and love Jesus Christ for his spiritual beauty, though there appears nothing but spiritual beauty, though no outward beauty, no outward kingdom doth appear, but he be as a spiritual king only. It was a great and a glorious work in those three wise men that came to Christ, that offered frankincense, and gold, and myrrh to Christ when he was in a cratch in a manger; and so for God's people now to believe in him, now to love, now to rejoice in him, to offer all to him, now his kingdom is darkened, now he doth appear so mean as he is, this is a glorious work of faith; and we should labour much to exercise this work of faith, in looking upon this spiritual beauty that is in Christ, and satisfying our souls in that, that so we may not be offended at the darkening of Christ's kingdom outwardly. And the less Christ doth reign outwardly in the world, the less glorious his kingdom doth appear outwardly, the more let us labour to bring our hearts under his spiritual reign; the more others say, We will not have this man reign over us, the more let our souls subject themselves to him, and say, Christ is our King, and let him reign for ever over us; yea, let us labour to sympathise with Jesus Christ in the darkening of his

glory and of his kingdom. Jesus Christ, though he [is] the glory of his Father, the brightness of his glory, the character and graven form or the image of his Father, yet is he contented to have his glory darkened. Who are we that we must have glory in this world and outward excellencies, when Christ is willing to be without them? Let us be willing to go, like the witnesses, clothed in sackcloth, till Christ comes to reign. There are white-shining garments prepared; but that time is not yet, though it will not be long. The bridegroom yet seems to be absent, and therefore it is fit for the spouse to go low and mean in the mourning weeds as a widow; the trimming of the bride in her outward glory may come hereafter, when Christ shall come in glory into the world.

Reason 4. And lastly, the kingdom of Christ is darkened for a while outwardly, and therefore it should teach us to bless God so much the more for that opportunity that we have of setting up Christ as king amongst us; for yet the voice is not heard much, that the Lord God omnipotent reigneth abroad in the world, though lately some noise we have heard; but, blessed be God, in our congregations amongst us we may hear that the Lord God omnipotent reigneth. It is through our wretched wickedness if his kingly power be not fully set up amongst us in all his ordinances. And that we should have an opportunity to set up his kingly power amongst us here, while it is so much opposed and so little known in the world, it is a great mercy. And let us take heed of abusing that opportunity we have for darkening the kingly power of Christ which we profess to set up, especially in these times, when there comes to be a voice, though confusedly, from the multitude, and some kind of voice of thunder from the great ones.

But though it be dark for a while, certainly he shall reign, and the voice will be glorious and distinct one day, saying, 'Halleluiah, the Lord God omnipotent reigneth.' He shall reign, first, personally; secondly, in his saints.

First, Personally. We will not fully determine of the manner of his personal reigning; but thus far we may see, there is a voice of great waters, though not distinct, but a probability in his person God and man. He shall reign upon the earth, here in this world, before that great and solemn day. There are divers scriptures that have somewhat of this in them. We cannot give the distinct voice of those scriptures; but many of God's saints, they do hear something, and when a thing grows nearer and nearer, God will reveal it more distinct: Zech. xii. 10, 'They shall look upon him whom they have pierced, and shall mourn for him as one mourneth for his only son.' It is usually understood either of a spiritual looking by the eye of faith, or beholding Christ at the day of judgment. But why should we take it for a spiritual looking, and looking at the day of judgment? That place doth not hold out; that is not the thing intended. They shall mourn every one apart. This is not like the setting forth of the mourning at the day of judgment. And take but this one rule, that all texts are to be understood literally, except they make against some other scriptures, or except the very coherence and dependence of the Scripture shews it otherwise, or it makes against the analogy of faith. Now there is nothing against this, but it may be so. A second scripture that seems to hold out somewhat is that in Mat. xxvi. 29, 'I will not henceforth drink of the fruit of the vine until that day when I drink it new with you in my Father's kingdom.' It is true this is likewise interpreted in a mystical sense, but there is no reason why we may not take it literally; not in the kingdom of his Father in heaven, but in that kingdom that he shall come in here to drink the fruit of the vine, to have communion with his saints in this world, 2 Thes. ii. 8. Antichrist shall be destroyed by the brightness of Christ's coming, the brightness of his personal

coming: and that place, Rev. xx., where it is said, 'The saints shall reign with him a thousand years,' which cannot be meant reigning with him in heaven. It is made as a proper peculiar benefit unto such as had refused antichrist's government, especially to the Christian church. It is likely divers of the prophets and patriarchs may come in, but especially it belongs to the Christian church. Now the reigning with Christ a thousand years is not meant reigning with him in heaven, for after these thousand years there shall be many enemies raised against the church. Gog and Magog shall gather themselves together. If it were meant of heaven, that could not be; and therefore it must be meant of Jesus Christ coming and reigning here gloriously for a thousand years. And although this may seem to be strange, yet heretofore it hath not been accounted so; it hath been a truth received in the primitive times. Justin Martyr, that lived presently after John, he spake of this as a thing that all Christians acknowledged; and likewise Lactantius hath such expressions in divers places of his seventh book, that there are glorious times coming, wherein shall be plenty and fruitfulness in the church; yet first Rome must be burnt, and Babylon first down, and brings the sybils, the heathen oracles, for it; and after a little time there shall be stirring up of enemies against them. Thus far they go. If they did not believe that Christ himself should come personally to reign, yet he shall with his saints reign in a glorious manner, and the church shall be so raised up in the world outwardly as to be above all the men of the world in outward glory.

And there are many scriptures full for that which we may be much more confident in, than we can be of the other. There is a time coming when there shall be this halleluiah in the church, 'The Lord God omnipotent reigneth,' as in Dan. vii. 17, 18; 'The four beasts are the four monarchies, and the last is the Roman monarchy, and that Babylon shall go down together; and immediately upon that, the saints of the Most High shall take the kingdom, and possess the kingdom for ever and ever,' at the 21st, 22d verses; ver. 27, 'And the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.' The kingdom under heaven is not the kingdom of the world to come. More apparent is that in the 12th of Daniel, which is ordinarily interpreted of the day of judgment; but surely this text doth not aim at the day of judgment principally, but at a time before. First, because many that sleep shall awake, not all, but many. Secondly, he says, that they that are wise shall shine as the brightness of the firmament; whereas the glory that shall be put upon the saints in heaven shall be as the sun. Though this glory be great, it is inferior to that which shall be. The third reason is, that Daniel must shut up these words, and seal up this book as a great secret. That there should be a resurrection at the last day, a reward of happiness to the righteous, and of misery to the wicked, is no great secret; but this that was revealed to Daniel was a great secret. But Daniel might say, if the book be shut up, How shall the truth come to be known? Many shall run to and fro, and take pains in finding it out, and at last this truth shall come to be found out, and knowledge shall be increased; and certainly it is the antichristian yoke that doth hide this truth. Men dare not whisper of any truth, but of such as are held in the church of Rome; but when there comes to be a liberty of churches, and that men may freely search into this truth, knowledge will be increased. The fourth reason is, because in the last verse there seems to be a promise even to Daniel, that he should have his share and part in this glory. Was it such a matter that Daniel in the resurrection should have his lot, and that he should stand up at the day of

judgment? No; but that he should have his lot in that resurrection was a great privilege. Again, for Christ's reigning with the saints, take two places in the Psalms: Ps. xlix. 14, 'The upright shall have dominion over them in the morning'; there is a time they shall have dominion, though now they have a night; a morning shall come that the upright shall have dominion; Ps. cxlix. 5, and so on, 'Let the saints be joyful in glory,' &c., and 'a two-edged sword in their hands,' to execute vengeance upon the heathen, and punishments upon the people, &c. What shall we make of these scriptures? Indeed, if we be put upon allegorical senses, we may put off any scripture; but if we take them literally, why should we not? And the promise that is made to them that overcome, Rev. xii., the latter end of it, 'He that overcometh, and keepeth my words, to him will I give power over the nations, and he shall rule them with a rod of iron; and as the vessels of a potter, they shall be broken to shivers;' what shall we make of this, except the saints shall reign, and there shall be a glorious reign of Christ with the saints? And so that place of the saints reigning and judging the world, some interpret it of the day of judgment, but these scriptures seem to have an apparency to be before; and therefore Christ is said to make them kings and priests unto God spiritually, though not every one properly kings over others, yet so as to have power and dominion in the world; and, therefore, where it is said in the gospel, that righteous men desired to see those things that you see, and did not, in the 10th of Luke it is said, 'Kings desired to see those things that you see, and have not seen them;' so that Christ shall reign together with his saints. And that there shall be such a reign of Christ, and this halleluiah, appears by many arguments, as take this one drawn from Scripture.

If there be many prophecies and promises in Scripture that are not yet fulfilled, and the fulfilling whereof will bring the church into a more glorious condition than ever it was yet in the world, then there is a glorious time a-coming. Now there are such scriptures, wherein are such glorious things promised to be fulfilled to the church as yet never were fulfilled; and that we know not what to make of, unless there be a truth in this: Isa. xxiv. 23, 'Then the moon shall be confounded, and the sun shall be ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem.' When was this, that there was such a reign of Christ in mount Zion, as that the moon was confounded, and the sun ashamed? Certainly this cannot be understood of their return from their captivity, for the people of the Jews were under contempt after their deliverance from captivity, and came not to such a glory as this, and were under a kind of captivity, and met with such oppositions, that they were as long building the temple as they were in captivity, seventy years.

Obj. But some that were in captivity saw both the first and the second temple; how could this be, if it were so long?

Ans. The foundation they might see, but not see it finished. And in Ahasuerus's time they were in captivity, as that, had not God wrought mightily, they had all been cut off by a wicked Haman. Therefore they were not so glorious: Isa. xxxiii. 20, 'Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down.' This text neither hath not been fulfilled hitherto, but must remain: Isa. liv. 11, 'O thou afflicted, tossed with tempests, and not comforted! behold, I will lay thy stones with fair colours, and thy foundations with sapphires,' &c. When antichrist shall fall down, and the Jews called, and this halleluiah sung, 'The Lord God omnipotent reigneth,' then this promise may be made good, Isa. lx. If you read the

whole chapter, there are glorious things spoken of the reign of the church; but there have never been such glorious times since those prophecies, and therefore these we are to expect to be fulfilled. That place of Ezekiel, of the dry bones receiving flesh and life, is apparent to be the Jews' coming, and God's joining two sticks together, making Judah and Ephraim to be one; and therefore glorious things are to be expected immediately after the fall of antichrist; and if you may speak of the fall of antichrist as done, you may speak of those promises as done. So in Rev. xxi. xxii., there is a description of the glorious estate of the church, which ordinarily is applied to the glory of heaven; but there is a mistake in applying these things to the glory that is in heaven, and not to think of the glory that shall appear on earth before. It is said that John saw the new Jerusalem come down from heaven. If it had been the glory of heaven, more like heaven should have been opened, and he raised up to it. Again, John here says, that 'the foundations of the walls had twelve stones, and in them the names of the twelve apostles.' That the foundations of heaven should have the names of the twelve apostles is not like; for Abraham, Isaac, and Jacob, the patriarchs and prophets, shall be there as well as the apostles; and why should it not have the names of the patriarchs and prophets as well as the apostles? And if you read the Revelations, you shall find that the kings and princes came to give in their glory to the church. Now that the kings and princes should come in to make heaven glorious, there is no likelihood in that. Thus there are these prophecies to be fulfilled, and these promises to be accomplished, and therefore a time for the Lord God with the saints to reign gloriously. And why should we think it much? Let us but consider the great designs that God hath in honouring of his saints in the world, and we have no cause to think much of such a truth as this; for hereafter in heaven Christ will be honoured before his saints. But how will Christ be honoured before all the world? You will say, at the day of judgment. But only at that time so long as the wicked shall stand for their sentence. Do we think there shall be no further time for Christ and his saints to be honoured but just then? God intends to honour Christ and his saints before all the world. Christ hath purchased a glorious condition by humbling himself so low to the death of the cross, and therefore was promised the heathen for his inheritance, and the uttermost parts of the earth for his possession; and this must be given in due time, and God is pleased to raise the hearts of his people to expect it. And those that are most humble, most godly, most gracious, most spiritual, searching into the Scriptures, have their hearts most raised in expectation of this. And it is not like that that work of the Spirit of theirs shall be in vain; but God is beginning to clear it up more and more. God is beginning to stir in the world, and to do great things in the world, the issue whereof (I hope) will come to that we speak of.

Quest. But what shall be the glorious condition of the church when the Lord God omnipotent reigneth, for which the saints shall sing this glorious halleluiah? Tell us something of this good land.

Ans. In the general, I answer, it is the resurrection from the dead, as the apostle speaks, Rom. xi., concerning the calling of the Jews. But for particulars, 'Glorious things are spoken of thee, O thou city of God.'

The first thing wherein the happiness of the church consists, is this: that it shall be delivered from all the enemies of it, and from all molesting troubles, and so be in a most blessed safety and security. The God of peace shall tread down Satan shortly, and all that are of Satan. Christ is described in this Rev. xix. with his garment dyed in blood, when he doth appear to come and take the kingdom; and he appeared with 'many crowns' on his head,

that notes his many victories; 'and his name was King of kings, and Lord of lords.' And the saints appeared triumphing with him, clothed with white linen, and set upon white horses. Is that a clothing for soldiers? Yes; for the army of Christ, that rather comes to triumph than for to fight. Christ fighteth and vanquisheth all his enemies, and they come triumphing in white. All tears shall be wiped away from the church, Isa. xxv. 8, Rev. xxi. 4. 'There shall be no briar nor thorn,' Ezek. xxviii. 24, 'among the people of God.' Ezekiel did once live among briars and thorns, but there shall be no pricking thorn left. And this city, that is described in the Revelation, shall have the gates always open, in regard of the security that is there; no danger at all of any enemy.

Secondly, There shall be a wonderful confluence of people to this church; both Jew and Gentile shall join together to flow to the beautifulness of the Lord. Dan. ii. ver. 35, Christ is compared to the stone that shall break the image, and shall become a mountain, and fill the whole heaven. Isa. lx., 'They shall come as doves to the windows.' And when John came to measure the city, the church, it was a great and mighty city.

Thirdly, Because where there is much confluence, there useth to be a contraction of much filthiness; therefore, in the third place, it shall be most pure, a pure church; yea, in great part, if not altogether. Nay, we may almost affirm, altogether to be delivered from hypocrites. 'Without there shall be dogs, and whosoever shall work or make a lie.' Not without, in hell; but without the church. Hypocrites shall be discovered and cast out from the church, though many get into the church now; then the righteous nation shall enter in. In the 44th of Ezekiel, ver. 9, there is a description of the church under the gospel; and he shews that none uncircumcised in heart shall enter in there. But the fulfilling of the prophecies of those chapters, in the latter end of Ezekiel, will not be till this time, and then no uncircumcised in heart shall enter: Rev. xxi. 27, 'There shall in nowise enter into it any thing that defileth,' &c. There are two negatives in the original, they shall not, they shall not enter. As Christ says, 'Whosoever comes to me, I will in nowise cast out;' I will not, I will not cast out. 'Blessed are they that are called to the supper of the Lamb.' Before, many were called, and few chosen; but now all that are called are chosen, and none that are made partakers of the first resurrection shall die the second death. It is a most pure church, and therefore is described, the walls to be precious stones, the city to be as clear as glass, and the pavement to be pure gold.

Fourthly, There shall be abundance of glorious prophecies fulfilled, and glorious promises accomplished. When you read the prophets, you have prophecies of many glorious things; and the knowledge of this truth will help you to understand those prophecies. Rev. ii., it is said there was a book sealed shewed unto John, and none could open the book but the Lamb. The book of the prophecies is a sealed book, and especially the book of the prophecies of the Revelations. But when the Lamb, Christ, shall come to reign, this shall be opened to us. And therefore it is said, the holy apostles and prophets should rejoice at the destruction of antichrist, because the prophets should be so clearly opened and understood by the people of God: Rev. xxii. 6, 'These sayings are faithful and true; and the Lord God of the holy prophets sent his angel, to shew unto his servants the things which must shortly be done.' Why the *Lord God of the holy prophets?* That Lord God that did intend to make the holy prophets clear and evident. Says the woman of Samaria, 'When the Messiah comes, he shall teach us all things.' We may well say it of the coming of Christ, Here the meaning of abundance of prophecies and promises, that we know not what to make

of, shall be clear before us. Christ is called the Word of God, and is said to be faithful and true, because he will discover the truth and faithfulness of the promises. And this will be a glorious time, when the prophecies shall be opened, and the promises come to be fulfilled.

Fifthly, Abundance of hidden mysteries of godliness will be cleared then, that now are exceeding dark, Rev. iv. John did but see a door opened in heaven; but afterwards, Rev. xix., he saw heaven opened, noting the clear revelation of truth that shall be then. And, Rev. xi. 19, 'There was seen the ark of the testament': whereas the ark stood before, in the holy of holies, that was shut up, that none was to come into it but the high priest. But now it is opened to all. In the ark where the secrets, a type of the secrets that shall be opened at this time, that were shut up before, glorious truths shall be revealed, and above all the mystery of the gospel, and the righteousness of faith shall be discovered. Before, what a little of the mystery of the gospel and the righteousness of faith was discovered! but this will grow brighter and brighter till that time, which is the great design of God for his glory to all eternity.

Sixthly, The gifts of the saints shall be abundantly raised. He that is weak shall be as David, and he that is strong as the angel of the Lord, Zech. xii. 8; and then shall be accomplished that promise, that God 'will pour his Spirit on them; and their young men shall see visions, and their old men shall dream dreams.' It was fulfilled in part upon the apostles, but the full is not till that time knowledge shall be increased.

Seventhly, The graces of the saints shall be wonderfully enlarged, even in a manner glorified; though not so full as afterwards in the highest heaven, but mightily raised. The saints shall be all clothed in white linen, which is the righteousness of the saints; that is, the righteousness they have by Christ, whereby they shall be righteous before God, and holy before men. Holiness shall be written upon their pots, and upon their bridles: upon everything their graces shall shine forth exceedingly to the glory of God. John saw a vision of the bride coming down from heaven, with a heavenly glory, fit to meet Christ her bridegroom, to stand in his presence, and serve him day and night.

Yea, further, religion shall be honoured, and no more be a disgrace. God hath promised to his church that he will wipe away their reproaches for ever.

The people of God have been and are a despised people; but their reproach shall be for ever taken away, and they shall not be ashamed of religion: for it shall be glorified before the sons of men. Therefore it is said, Rev. xiv., 'They shall have the name of God upon their foreheads, openly to profess religion; a time shall come when ten men shall take hold on the skirt of a Jew, and say, We will go with thee;' Cant. viii. 1, 'I will kiss thee, yet should I not be despised.' She would embrace Christ publicly, and should not be despised. It shall be so honourable, as none shall be able to despise it. There are notable texts of Scripture to shew the great honour that shall be in the ways of religion: Isa. xlix. 23, 'Kings shall be thy nursing fathers, and queens thy nursing mothers, they shall bow down to thee, and lick up the dust of thy feet.' What a high expression this is for the honour of godliness! So in Isa. lx. are a great many of notable expressions: verse 13, 'I will make the place of my feet glorious;' that is, the church. There was a time whenas the feet of Christ were as burning brass, to shew the suffering condition of the church. But now the feet of Christ, that is, the church, shall be made glorious, ver. 14. You have two notable scriptures for this in the prophecy of Zechariah. The first in the 4th of Zechariah, 16, 'They shall be as the stone of a crown lifted up.' They are now trampled

upon as the stones of the street; but they shall be as the stones of a crown; and not only so, but as the stones of a crown lifted up. The second place is in Zech. xii. 5, 'The governors of Judah shall say in their hearts, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.' We know that now in many places the governors of Judah, the great ones of the country, their spirits have been set against the saints of God. We know what reproachful names they have put upon them, and how they have discountenanced them. Though the governors of Judah have counted them factious, and schismatics, and puritans, there is a time coming, when the governors of Judah shall be convinced of the excellency of God's people; so convinced as to say in their hearts, that the inhabitants of Jerusalem, that is, the saints of God gathered together in a church, are the best commonwealths men: not seditious men, not factious, not disturbers of the state; but they are our strength in the Lord of hosts, they are the strength of a kingdom, and shall be countenanced by them as the strength of a kingdom, as those that will be most useful in a kingdom. This will be a blessed time, whenas wicked men and wickedness shall be despised, and godliness as honourable as ever it was contemptible: this shall be when the Lord God omnipotent reigneth in his church. And through God's mercy we see light peeping out this way, that the governors of Judah are saying, 'The inhabitants of Jerusalem shall be our strength.' Religion shall be honoured in the world one day, and not only at the day of judgment, but here.

In the ninth place, the presence of Jesus Christ and of God shall be exceeding glorious in the church; then 'the name of it shall be called JEHOVAH-SHAMMAH, the Lord is there.' They shall follow the Lamb wheresoever he goeth: they shall see the King in his beauty and glory. And such a presence of Christ will be there, as it is questionable whether there shall be need of ordinances, at least in that way that now there is. And therefore some interpret that place so: 'They shall be all taught of God, and shall not need to teach one another.' And so that place, 2 Peter i. 19, 'We have also a more sure word of promise, whereunto ye do well that ye take heed until the day dawn, and the day-star arise in your hearts.' Now the morning-star the Holy Ghost applies to them, Rev. ii. 28, that is such a glorious presence of Christ, as shall so instruct them, as if they had not need to take heed to the word of prophecy. And in Rev. xxi., 'They shall need no temple, nor sun, nor moon; for the Lamb is the temple and the light thereof;' the presence of Christ shall be there, and supply all kind of ordinances. And Rev. vii., Christ says, he will 'lead them to the fountain of living waters.' All the ordinances here are but the streams and conduits; then they shall be led to the fountain. Though we dare not affirm that there shall be no ordinances, yet is there some probability at least thus far in comparison; there shall be such a presence of Christ there, as there shall not be that need of ordinances.

In the tenth place, there shall be the addition of martyrs, and many of the worthies of God that have lived in former times shall rise again. If you read Rev. vii. and Rev. xxi., you cannot but be convinced of this, that those that have suffered martyrdom under antichrist shall have the glory of that time; and Daniel shall come up and stand in his lot; and as he, so many of the worthies of God in former times; and this shall add to the glory of that time.

The eleventh is this: There shall be most blessed union of all the churches of the world. The envy of Ephraim and of Judah shall be taken away: Isa. xi., 'There shall be one king, and one name;' Zech. xiv. 9, we all profess one Lord, but give him divers names; but then there shall be one Lord,

and his name one; Zeph. iii. 9, 'They shall serve the Lord with one consent;' with one shoulder, it is in the original. And if you read that chapter, you may see what reference it hath to a more glorious time than the returning of the Jews from the captivity. Dissensions in any one congregation are evil; and for one church to dissent from another is a grievous evil. Blessed will the time be when all dissensions shall be taken away, and when there shall be a perfect union of all, and not any distinction of Calvinists or Lutherans, or the like: but all shall come and serve God, and be called by one name.

The twelfth is the resurrection of the creatures of the world; and so in that regard there shall be abundance of outward glory and prosperity. That place in the 8th of the Romans: 'The creature groans under the burden that it is in, that it may be delivered into the adoption of the sons of God;' when the fulness of the glory of the adoption of the sons of God shall come, the creatures shall be delivered to them. The whole world is purchased by Christ, and purchased for the saints, that is Christ's aim. 'All is yours' (says the apostle), 'the whole world;' and therefore, Rev. xxi. 7, it is said, 'The saints shall inherit all things.' You see that the saints have but little now in the world; now they are the poorest and the meanest of all; but then when the adoption of the sons of God shall come in the fulness of it, the world shall be theirs; for the world is purchased for them by Jesus Christ. Not only heaven shall be your kingdom, but this world bodily. And so that place, 2 Peter iii. 10, where it is said, 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat,' the apostle speaks as if it were the day of judgment. But there is one passage whereby we may gather that the apostle only means a mighty change that shall be before the day of judgment: verse 13, 'We according to his promise look for new heavens and new earth.' Where hath God promised a new heaven and a new earth? I know no place in Scripture that I can refer this place unto but Isa. lxv. 15; which is apparent to be meant of the church. Now the apostle speaks of these times when there shall be a mighty change in the world: then shall be fulfilled that promise, 'There shall be new heavens and a new earth.' We can find no such promise but in Isaiah, and that is meant of the church, and therefore it is probable the apostle means that Lactantius says, When the thousand years come, the world shall bring forth fruit alone, and the rock shall distil dew, and no creature shall live upon prey; the dog shall not hunt, the child shall not be afraid of the serpent: making the place of Isaiah, which we understand metaphorically, to be understood literally, of the wolf and the lambs living together, and the child playing upon the hole of the cockatrice.

And all the prayers that ever we put up for the church will be answered, and the blessing of all will come upon the churches. Here we have some degree of blessing: but the blessing of all the prayers of the prophets and apostles will come upon it. In Isaiah, they were to cry to God, and give him no rest, till he made Jerusalem the praise of the whole world; that is, till God did bring this time, and Jerusalem hath not been so lifted up. All these prayers that have not given God rest all this while shall be answered, and Jerusalem shall be advanced.

Lastly, Those glorious titles that the church of God hath in the Old Testament will be made up to the full; and that is a resultance from all the former. There are many glorious titles of the church of God in the Old Testament. Now, the estate of the church in the Old Testament was but typical, typifying the estate of the gospel. I shall name some of them, and when those come to be fulfilled it will be glorious: first, 'the Lord's portion,'

Deut. xxxii. 9; secondly, his 'pleasant portion,' Jer. xii. 10; thirdly, his 'inheritance,' Isa. xix. 25. All people are the work of his hands, but his church is his inheritance. Fourthly, the 'dearly beloved of his soul,' Jer. xii. 7; fifthly, 'God's treasure,' and 'peculiar treasure,' Exod. xix. 5; sixthly, his 'glory,' Isa. xlvi. 18; seventhly, 'the house of God's glory,' Isa. lx. 7; eighthly, 'a crown uf glory,' Isa. lxii. 8; ninthly, 'a royal diadem,' in the same place; tenthly, 'the glory of God,' Jer. iii. 17. Again, 'the throne of his glory,' Jer. xiv. 21. Again, 'the ornament of God,' and 'the beauty of his ornament,' Ezek. vii. 21. Again, 'the beauty of his ornament in majesty,' in the same place. Now, to have all this made up to the full, to shew that these are no high expressions, but rather come short of what will be, it must be a glorious condition.

But you will say, Are these things true?

To that we answer: For the truth of them, I will go no further than this chapter, verse 9, 'These are the true sayings of God.' It is a very strange phrase; if they be the sayings of God, they must needs be true. Were it not enough to say they were the sayings of God, or true sayings? No, they are the true sayings of God. And in the original it is not only the true sayings of God, but the true sayings of that God that is true; therefore they are certain.

Quest. But how can they be?

Ans. Zech. viii. 9, 'If it be marvellous in your eyes, should it also be marvellous in my eyes? saith the Lord of hosts.' They are marvellous in your eyes, but they are not so in mine. It is God omnipotent that shall do these things, by that power 'whereby he is able to subdue all things unto himself.' Mountains shall be made plain, and he shall come skipping over mountains, and over difficulties; nothing shall hinder him. And why should you think it strange that these things should be, though they be great? God hath done already as great things as these. Certainly Christians that shall acknowledge the great and never-sufficiently admired and adored work of God in the hypostatical union of the natures, that God should be man, should never ask this question, how these things should be, or to think that any object propounded for our faith is too difficult.

Quest. But when shall these things be?

Ans. Truly, brethren, we hope it is not long before they shall be; and the nearer the time comes the more clearly these things shall be revealed. And because they begin to be revealed so much as they do now, we have cause to hope the time is at hand. In Daniel xii., God bids Daniel seal his book until the time come, as if then it should be opened. Doth God begin to open this book? Know that the time is at hand. John was bidden not to seal the book, because the time was at hand. The nearness of the time at hand discovers the book; and the nearer the time, the more it is discovered. No place in Scripture gives us so much light to know when this shall be as Dan. xii. 11, 'And from the time that the daily sacrifices shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.' What is the meaning of this? The light that I have from this, I acknowledge to be from that worthy instrument of God Mr Brightman. A day is usually taken for a year, and so many days as were set, so many years it should be. All the question is about the beginning of the time. This abomination of desolation was in Julian's time, in 860, because then Julian would set up the temple again, that was destroyed, in despite of the Christians, and would set up the Jewish religion again. That was the abomination of desolation, says he, and the whole Jewish religion was not consumed till that time. Now, reckon so

many years according to the number of the days, it comes to 1650, and it is now 1641, and that place for the abomination of desolation is like to be it as any that can be named. But it is said, 'Blessed is he that comes to another number:' 1335 days,' that is, 45 years more added; that is, says he, in 1650, they shall begin; but it shall be 45 years before it comes to full head, and blessed is he that comes to this day. And he hath hit right in other things, as never the like, in making Sardis to be the church of Germany, and foretold from thence how things would fall out, and we see now are. Now, we have also a voice from the multitude, as from the waters, and it begins to come from the thunderings.

Seeing these things shall be, what manner of persons ought we to be? That is the work I intended to have done, to have shewed you the duties these things call for at our hands. If God hath such an intention to glorify his church, and that in this world, oh, let every one say to his own heart, What manner of persons ought we to be! And especially, what manner of persons ought ye to be, because you are beginning this despised work, gathering a church together, which way God will honour. Certainly, the communion of saints and independency of congregations God will honour.

And this work is a foundation of abundance of glory that God shall have, and will continue till the coming of Christ. And blessed are they that are now content to keep the word of God's patience. And do you keep the word of God's patience, though you suffer for it, as you now do. And wait, the text says, those that testify against antichrist and antichristianism, and keep the word of God's patience, God will keep them in the hour of temptation, he will make them a pillar in his house, and they shall never go out; God will open their door, so as none shall shut it till the coming of Christ; and he will write upon them the name of the new Jerusalem. Therefore keep the word of God's patience, now you have an opportunity in your hands for furthering this great work. Take heed that you lose not this opportunity; certainly, if there should fall out any just cause amongst you of scandal in regard of divisions, or any other way, you may do more hurt to hinder this glorious work than all the persecutors could do. For you will persuade the consciences of men that this is not a way of Christ. Persecutors cannot do so. So that the governors of Judah will not say, Our strength is in the inhabitants of Jerusalem, and all that profess themselves to be the people of Jerusalem.

THE WORLD TO COME; OR, THE KINGDOM OF CHRIST ASSERTED.

THE WORLD TO COME; OR, THE KINGDOM OF CHRIST ASSERTED.

IN TWO EXPOSITORY LECTURES.

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet.—EPH. I. 21, 22.

THESE words set forth and proclaim the supremacy of our Lord and Saviour Jesus Christ over all persons, by what names or titles soever distinguished or dignified in all God's dominions, belonging either to this world or that which is to come. I shewed you before what it was for Christ to sit at God's right hand, as also how it was amplified by the sublimity of the condition, and by the quality of the persons over whom Jesus Christ is set. By principalities, might, and dominions, he would include all sorts whatsoever, as angels, good and bad, and so magistrates. Now I am to speak of the extent of Christ's dominion, and that is in this world, and in the world to come. The great thing to be opened is, what is meant by the world to come. There are three interpretations given of the words.

Sense 1. First, It is taken for heaven and earth, this state of the world on earth, and that state of the world in heaven, which are two worlds; only here will be a question, why heaven should be called a world to come, when it is extant now as well as the earth, which is called the present world. To which it may be answered, that though heaven be a world now that is extant, yet to us poor creatures here below it is a world to come; though it was created at the same time this lower world was. It is comfort to saints that they have a world to come; for wicked men come in for the greatest share in this, therefore called men of this world; let them take it, it is their world. Saints have a world to come, Luke xviii. 18. But this doth not seem to be that which the apostle aims at here.

Sense 2. Secondly, This phrase may note the duration of Christ's kingdom, that it is everlasting; for so in Scripture it is used to express 'eternity,' Mat. xii. 32. And therefore Isa. ix. 6, which we translate, 'the eternal Father,' the Septuagint reads, 'the Father of the world to come;' and so Christ's kingdom is said to be 'for ever and ever;' that is, not for *one ever*, but for *all evers*. The apostle in Heb. x. 12 saith, that Christ, after he had offered one sacrifice for sin, 'for ever sat down at the right hand of God.' Now that

word *for ever* doth not relate to Christ's sitting at God's right hand, but rather to the sacrifice he offered, who *for ever* by one sacrifice took away sin; for it may be said that there are not principalities and powers for ever, that Christ may sit for ever at God's right hand. When this world ends, there will be an end of all principalities and powers: 1 Cor. xv. 24, 'Then cometh the end, when he shall deliver up the kingdom to the Father, and shall put down all rule,' &c. Take notice in what sense Christ hath a kingdom, and sits at God's right hand for ever, and in what sense he is said to give up this kingdom to the Father. I would clear it by two distinctions.

Distinction 1. First, There is a natural kingdom due to Jesus Christ as he is in the Godhead, and a natural inheritance due to him, being man, as he is joined to the Godhead. For so he inherits the privileges of that second person, which is this natural kingdom, which he obtained, and which was due to him by inheritance: Heb. i. 8, 'To the Son he said, Thy throne, O God, is for ever and ever.' He speaks of his natural inheritance, though the right be involved in him as he is God, and so he is joined in commission for ever as God and man with the Father; and so in respect of this natural dominion of his, all things are said to be made 'by him and for him,' Col. i. 16. Now this natural right that Jesus Christ hath remains for ever, and accordingly many of those privileges which are to be understood by his sitting at the right hand of God, they likewise must remain for ever.

As, first, a fulness of joy: 'At thy right hand is fulness of joy.' Jesus Christ doth enjoy a fulness of joy immediately by God himself.

Secondly, All that personal honour and those glorious abilities which he was filled and crowned with, when he went first to heaven, Heb. ii. 9, all these shall remain to eternity. And they are naturally due to Christ, though they were bestowed on him then when he came to heaven; he is thus in commission with his Father, so far as natural rule goes, though in that respect less than the Father.

2. The second part of this distinction is, that there is a dispensatory kingdom that Christ hath; and that is, as he is considered as mediator between God and his church, which kingdom is given to him. It is not by nature due to him, but as he was the Son of God, he was chosen out to exercise that power which in this kingdom is held forth; and this is pointed out by his sitting at God's right hand, which God gave him as the reward of his obedience: John v. 22, 23, 'The Father judgeth no man, but hath committed all judgment to the Son.' It is committed to Christ; he is that Lord that God hath set up to do all his business for him visibly and apparently; and this kingdom is in a special manner appropriated to Christ; it is so Christ's, as it is not the Father's, in a more eminent manner: 'The Father judgeth no man.' To appropriate a work to one person rather than another, is an act of God's wisdom; hence it is that Christ hath his work for a time, and afterwards gives it up to another. Till the day of judgment be over, Jesus Christ hath the government of the kingdom, and shall reign; but after the day of judgment, the kingdom is to be given up to the Father. And the reasons why God hath appointed a time of reigning to Christ,

First, Is to draw all men's thoughts to him; that is, that all men might honour the Son as they honour the Father, John v. 22. As for every work there is a season, so likewise for every person, wherein they shall in a special manner be more glorious.

Secondly, This was a reward exceeding due to Jesus Christ, that he should have a kingdom appropriated to him for a season, that all judgment should be committed to him, and he should draw all men's eyes to him in a more immediate manner, because he veiled himself in obedience to his Father;

therefore the Father, to recompense him, he will not appear himself so much in the government; saith he, Let my Son take it, I will commit all judgment to him. And see the equity of this: because God will put all things under the feet of Christ, therefore will he again give up all things to God, and be subject himself to him as God-man, 1 Cor. xv. 28. Though Jesus Christ hath this kingdom, and means to conquer all his enemies, before he gives it up, yet when he is in the height of his dominion, when he is in his full triumph, and hath cleared all the world's accounts, then will he give up the kingdom to the Father; which may teach us, when we are highest, and most assisted and raised, to fall down and give glory to the Lord. So Jesus will do when he hath all enemies under his feet, and judged and pronounced sentence upon all; then will he set up his Father, deliver up the kingdom unto him, and he shall become all in all. This will be the last and great solemnity of all.

This is the first distinction, his natural kingdom which is due to him as man joined to God, that remains for ever; but there is something of his mediatory kingdom to be given up.

Distinction 2. The second distinction is this: This mediator's kingdom it receives a double consideration.

First, Consider Christ as a mediator for the church, and so consider him as under imperfection, sin, or misery, or any other want, till they shall be complete; or

Secondly, Consider him as he is head to the church, made complete and perfected in all parts and degrees. That I may explain myself: you may call to mind that when I opened the third and fourth verses, compared with the seventh verse, I told you that in election there were two great designs or contrivements: the one was more principal, and chief, which I called God's decree of the end, what God's design was to make us; and there it was that God chose us in Christ as a head unto absolute glory, which with Christ and in Christ we shall have for ever in the highest heavens.

Secondly, God designed the way unto this end, and so God was pleased, that he might set off the glory of that perfect state the more; therefore he lets us fall into sin and misery, and suffers our bodies and souls to be separated before we shall come to that end which God hath designed us to. To enjoy this Canaan, we must go through a wilderness to it. Now, answerable to this double design of God, Jesus Christ hath a double relation to his church: the one as a head simply considered, and so were chosen in him to that perfect state unto which God hath designed us; secondly, Christ hath the relation of a redeemer and mediator for us, that as we are fallen into sin, and misery, and distress, so he might redeem us and help us. Now while the church is in an imperfect state, and hath not all its members, nor they out of all danger neither; though they be in no real danger, yet they are to give an account of their actions, and there is a final sentence to be passed upon them; and in that sense there may be said to be forgiveness of sin in the world to come, and therefore Paul prays for one, that he may find mercy at that day. Now, while there is any such thing as guilt, or the appearance of it, or any imperfection, and till that final sentence be passed, so long is Jesus Christ a mediator for us, and so God hath 'given him all power in heaven and earth, to give eternal life to them that believe.' Now, so long as Jesus Christ rules in a way of conflict, and as a conqueror is destroying sin and death, and all enmity, also raising soul and body and bringing them together, in this sense the Scripture speaks of his sitting at the right hand of God; but when once the final sentence is passed, then this work of the mediator, his reigning as to destroy enemies and such like, is over, and then

rist will present us to his Father: 'Lo, here I am, and the children
ou hast given me;' we are now as thou didst look upon us in thy
thoughts in election. So he stands in relation to them as a head;
are considered as perfect, and the mediator's office is laid down, and
God becomes all in all both to Christ and us. I would add a third thing to
this, and that is, how Christ is a king, and sits at the right hand of God for
ever. When Jesus Christ hath given up this kingdom of his redeemership
unto the Father, yet then he shall sit down for ever with this honour, that it
was he that did exercise this office, so that there is not a soul lost, nor a sin
unsatisfied for, nor any enemies unsubdued. It is true, he is not a general
in war any longer, but he shall have this honour, that he did all these ex-
ploits, brought all these rebels in; so that in deed, and in truth, Jesus Christ
shall reign more gloriously with the Father after that time of judgment is
over, than ever he did before; now he shall reign triumphantly, whereas be-
fore he reigned as one in conflict and conquest. Jesus Christ himself will
say, that he never was king so much as he shall be now; Jesus Christ shall
ever have the glory of it, that he was that great and glorious dictator, that
he subdued all enemies, and delivered up the kingdom peaceably to his
Father, and in some sense set the crown upon his Father's head, who was, as
it were, in some sense put out of his rule in the world by Satan and wicked
men, that did what they list; and the saints they lie under sin and misery,
and Christ he subdues all these enemies, and presents all these souls to the
Father with a peaceable rule and government; and this he enjoys with the
Father for all eternity. Now whereas it is said, 'Of his kingdom shall be no
end,' the meaning is, it shall not be destroyed for ever. It is a kingdom that
gives way to no kingdom, it shall still be continued though he himself give it
up to the Father, and become visibly and apparently more subject than he
was before; not in respect of his Godhead, for so he is never subject; nor
in respect of his manhood, for so he is always subject; but then Christ shall
acknowledge the Father to be the author of his kingdom, and that he gave
him power, and honour, and glory, and then shall he resign up his crown to
his Father again from whom he had it. So much for the second sense of
the words.

Sense 3. Now I will add a third interpretation of these words, 'not only
in this world, but in the world to come;' but not to exclude the other two I
named before, but it shall rather take them in; and that which I shall say is
this: that between the state of this world as now it is, and the state of
things after the day of judgment, when God shall be all in all, there is a
world to come, which is of purpose, and in a more special manner appointed
for Jesus Christ to be king in, and wherein he shall more eminently reign.

God hath appointed a special world on purpose for Jesus Christ, which in
Scripture is called a world to come, and Christ's world. That as this world
was ordained for the first Adam, and given to the sons of men, so there is
a world to come for the second Adam, even as that time *after* the day of
judgment is more eminently for God, when he shall be all in all. So there
is a world to come, which is made for Jesus Christ, and which the angels
have nothing to do withal, for it is not subjected unto them, as this world
now is: Heb. ii. 5–8, 'Unto angels hath he not put into subjection the world
to come, whereof we speak, but one in a certain place testifieth, saying,
What is man, that thou art mindful of him?' &c. 'Thou madest him lower
than the angels, thou crownedst him with glory and honour,' &c. 'And hath
put all things in subjection under his feet: but (saith he) we see not yet all
things put under him, but we see Jesus Christ, who was made lower than
the angels, crowned with glory and honour,' &c.

We see plainly that he speaks there of Jesus Christ, as he doth here in the text. And what he here in the Ephesians calls 'sitting at God's right hand,' there he expresseth it to be his 'crowning with glory and honour.' And then, likewise, for that passage, of all things being under the feet of Christ, which is spoken of here in the Ephesians, the apostle quotes out of Psalm viii. 6, which speaks of Christ's dominion; and that sentence is nowhere found in the Old Testament but only there, and quoted likewise in 1 Cor. xv. 27, all which places relates to Christ. Then, again, he calls it a *world to come*, in Heb. ii., that is ordained for this man, and he doth the like here in the text: therefore, these places compared together, we see how they agree: 1 Cor. xv. 25, he saith, Christ must reign 'till he hath put all things under his feet,' which he quotes out of Psalm cx. 1. So that these places before named, they are all parallel places with the text; and there is another place parallel with it, 2 Peter iii. 7 compared with verse 13: 'The heavens and earth which are now, by the same word are kept in store, and reserved to fire against the day of judgment.' And at the 13th verse, in opposition to the heavens and earth which are now, he saith, 'We, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness;' that is, we look for a world to come, wherein righteousness dwells. And that these places hold forth the same thing, appears by this, that when he had alleged there was to be a new heaven and a new earth, that is, a world to come, at the 15th verse he quotes Paul, that he had written to them of these things, and that was in his epistle to the Hebrews. For it is the best argument to prove that Paul wrote the epistle to the Hebrews. He hath written to you, saith he, of this new world, and that was in Hebrews ii.; there he wrote of this new world. So likewise, 'unto this give all the prophets witness,' in Acts iii. And therefore I am not ashamed to give witness to it too. Rev. v. 10, when they saw Christ once take the book, and was installed king, what do their thoughts presently run out to? It is to the world to come. 'He hath made us kings and priests, and we shall reign on earth.' To be sure at the day of judgment they shall, which shall certainly be a long day, when all the accounts in the world shall be certainly ripped up, and the world shall be new hung against the approach of their new king, and the glory of the creatures then will put down the glory of this old world. We see then how this place to the Ephesians, and that in Heb. ii., how parallel they are. Now I would have you consider likewise the scope of the 8th Psalm, as the apostle brings it to prove this new world. And, indeed, any one that reads that psalm would think the psalmist doth but set out old Adam in his kingdom in paradise, who was made in his nature a little lower than the angels. One would think that were all the meaning, and that the apostle applies it to Christ only by way of allusion: but the truth is, the apostle brings it to prove and to convince these Hebrews, that that psalm was meant of the Messiah whom they expected: saith he, 'One in a certain place hath testified.' He brings it as an express proof and testimony that it was meant of Christ, and was not an illusion only. Now the scope is this, as you read in Rom. v. 18, that Adam was a type of him that was to come, namely, Christ. So in Psalm viii., you read there Adam's world is the type of a world to come. The first Adam had his world where there were sheep, and oxen, and fowls of the air. Now, whereas it is said in the psalm, that all things were under his feet, it is not meant of man in innocency, but of the Messiah, Christ and his world, which is made of purpose for him, as the other world was for Adam. That it was not meant of man in innocency properly and principally, appears,

First, Because it is said, 'Out of the mouths of babes and sucklings hast

thou ordained strength.' There was no babes and sucklings in Adam's time; he fell before there was any.

Secondly, It is said, was 'to still the enemy and avenger.' But the devil was not stilled by Adam, he overcame him; therefore it must be meant of another that should still this enemy: 'How excellent' saith the psalmist, 'is thy name in all the earth,' speaking of this world. Adam he had a paradise, but he never propagated God's name in all the earth, much less did he sound it in the heavens.

Again, Adam, though man, yet he was not the son of man, but called the son of God, he came not of a man.

Again, take the argument the apostle useth; saith he, this must have all subject to him, all but God; he must have angels subject to him, for 'he hath put all things in subjection under his feet.' This could not be Adam, no, not in the state of innocency; but it is true of Jesus Christ, angels and all were under his feet.

2. As it is not meant of man in innocency, so it cannot be meant of man fallen neither; that is as plain as the other. The apostle himself saith, that 'we see not all things subject to him.' Some think that is an objection the apostle answers, but indeed it is a proof to prove that man fallen cannot be meant, for we do not see all things subject to him. You have not any one man of the whole race of mankind to whom all things are subject; take all the monarchs of the world, there was never any man that was a sinner that had all subject to him, therefore it is not meant of man fallen; but saith he, 'We see Jesus crowned with glory and honour,' and therefore it is this man, and no man else, that is there spoken of. And then again, take notice, that it is not an angel to whom all shall be subject, but plainly man, that is made a little while lower than the angels, but then crowned with glory and honour.

And it is not only this world that shall be in subjection to this man, but it is 'a world to come.' For, saith he, 'We see not yet all things under his feet, but we see Jesus Christ crowned with glory and honour.' Therefore it is not this world, but there will be a world that shall be in subjection unto Christ, when all things shall be under his feet. And it is that which Psalm viii. speaks of; besides, Christ interprets this psalm of himself, Mat. xxi. 16. When they cried Hosanna, and made him Saviour of the world, the Pharisees were angry at it: and our Saviour confutes them out of this psalm: Know you not, or have you not read, that 'out of the mouths of babes and sucklings he hath ordained praise'? quoting this psalm to speak of himself. What the meaning is, I refer to what Mr Mead hath written upon Psalm viii.; he interprets it of that man Christ principally, that was but a babe, by whom God would still the enemy; it is therefore Jesus Christ to whom only all things are subject, and shall be put under his feet. He is the sole man, whom the psalmist and apostle means, that hath a world to come ordained for him. As the first Adam had a world made for him, so shall Jesus Christ, the second Adam, have a world to come made for him; this world was not good enough: 'When I consider,' saith he, 'thy heavens, the workmanship of thy hands.' Jesus Christ hath a better world, a better heaven and earth, than Adam had. A new heaven and a new earth, according to his promise, when the saints shall reign: 'This world he hath not subjected to angels;' none of those principalities and powers rule there. As there are two Adams, and the one was the type of the other, so there are two covenants, the law and the gospel. The angels, they by nature were above the world and all things in it, and the law was their covenant, they were the deliverers and declarers of it, the law was given by angels.

There is a second covenant, which is the gospel, and that declares and speaks of this second world made for Christ. Now, the angels, God hath not used them to preach the gospel, they do not meddle with it, that work is not carried on by them; but God hath appointed men to do it, who were babes and sucklings; out of their mouth hath he ordained strength, to begin to create this new world. But then, why is it a world to come? If we speak of it as the gospel beginning of it, because, as the other world was six days in making, the work went on by degrees, so will it be in this new world; and we are now but at the first day's work, the perfecting of it is to come. Therefore the kingdom of heaven is said to be like to a grain of mustard seed, which is the least of all seeds, but grows to a great bigness by degrees. The apostle calls conversion a delivering of us from this present evil world; there is the first day's work, and God will never leave till he hath perfected this world: and because the perfection of it was to be afterwards, therefore it is said to be a world to come. And as the first world had a seventh day for the celebration of the creation in it, so hath the new world a Lord's day, a rest, of which he speaks in Heb. iv. Now this world, when it is finished, it shall not be subject to angels, but to Christ and his babes and sucklings, to the man Christ Jesus, for whom it was made, and to the saints who shall be the citizens of this world. As they suffer with him, so they shall reign with him. We do not read that the angels at the day of judgment shall sit upon thrones of judgment. But it is said of saints, that they 'shall sit upon thrones,' Mat. xix. 20, and so in Rev. xx. And so likewise Christ promiseth to give the government of ten cities to him that had ten talents, and improved them, and five cities to him that had five talents. The devils shall be shut up; and if they be gone, there needs not the principalities of good angels to oppose them. That which good angels do to the saints in this present state below, that office and work shall the saints that arise from the dead perform unto the saints that shall remain alive in that world to come. For it is now such as have part in the *first* resurrection that shall have to do in that world, and not angels, and it is no absurdity neither. And if angels which have always beheld the face of the Father, as Christ saith of them, yet have they been busied and employed about things below, why may not saints be so too? It will be an honour rather to them: 'Thou hast made us kings and priests, and we shall reign on earth.' It is true, the angels shall gather the elect from all the corners of the world, and they are executioners to throw men to hell; but they that are the principalities and powers of this world to come, they are men that shall judge the angels, and then shall Christ's kingdom be at its height; and when that is ended, the kingdom shall be given up to the Father.

Use 1. First of all, take notice, that here is two worlds for you that look for happiness. Methinks you should be satisfied with the expectation of this. Alexander wept before he had half conquered this world, that there were no more for him to conquer; out of a supposition, when he had conquered all, what he should do afterwards. If thou hadst the same desire, thou needst not care for this world, for there is another world; as there are things present, so the comfort is there are things to come. Care not for this world, it is old Adam's world, it brings ofttimes much loss to saints, it is well if thou canst get handsomely rid of it, with little sinning. It is called a 'present evil world.' It was all Christ desired for his disciples: John xvii., 'Not that they might be taken out of the world, but kept from the evil of it.' But there is a world to come, which Abraham and all believers are heirs of; so they were not only heirs of Canaan, but it is expressly said in Rom. iv. 18, that they were heirs of the world.

Use 2. Secondly, Admire we this man Christ Jesus, whom God hath thus advanced and set up, and hath made a world of purpose for him, peculiarly for him and his to enjoy, and for him and his (as under him) to rule and govern. That he that was the scorn and derision of men (for so Christ was when here below), that God should raise him up, and set him at his own right hand, and subject all principalities and powers unto him, and use him in all that great business of judging the world; if this had been spoken of God it had been no wonder, for all nations of the earth are but as the drop of the bucket to him; but to hear it spoken of man, who is but a drop of that bucket, that this babe or suckling should still Satan, subdue angels, have them under him, 'Oh how excellent is thy name in all the earth!' This made the psalmist admire: 'What is man, that thou visitest him?' Visiting is sometimes put for visiting in anger, as in Psalm lix. 9. So God visited Christ at first; and when that was done, he visited him with favour; he takes that broken, shattered man, and raiseth him up, to crown him with glory and honour. What is man? He speaks of the nature of man as being united to the Godhead. What is this babe, this suckling, that thou shouldst raise him up to such an height? All this concerns us, for the psalmist calls him the Lord our God, how excellent will his name be one day in all the earth. This will swallow up the thoughts of man and angels to eternity. Now, put all together, and here is the most glorious appearance of a kingdom that ever eyes beheld, more by far than all the kingdoms of the world that Satan shewed our Saviour, take but what this chapter holds forth of it.

First, Here is a Father of glory mentioned, ver. 17. For as God is the fountain of glory, so himself is the Father of it. This Father hath an eldest Son, whom he made a man, and visited him as you have heard, and set him in the throne at his own right hand. There is your king; and to set out the glory of this king he hath *nobles* under him, as principalities, and powers, and mights, and dominions, he hath them all under his feet. Those that are his *friends*, they fall down and worship him, they throw down their crowns before him; and for those that are his enemies, he hath the most glorious conquest over them; he sits and makes them his footstool, that he may sit the easier. And for Satan, that great devil, Jesus Christ triumphs so over him that he makes his children set their feet upon his neck. Here is the highest exaltation that ever was. What can be added to make Christ Jesus more glorious? One would think he had enough. He is a king over a whole world, is advanced in the highest throne, he hath the highest power, all is under his feet; what is there more to be added? Look upon Adam, who was the type of Christ: he had a world about him, he had a paradise, a court which was peculiarly his as the king of the world (if he had stood), he was the father of our nature; what wanted this man? he wanted a wife, a helper, God himself saith so; all this was in a type. This man Christ Jesus, we hear of his advancement 'far above all principalities and powers.' Here is a Father of glory, and a Son set in glory, and he hath glorious nobility enough. But where is the queen? what saith the words following? 'He hath given him over all to be the head of the church,' above all privileges else. He counteth this the highest and chiefest flower in the crown, that he is a head to the church, who is his body, and the fulness of him that filleth all in all; as if our Lord and Saviour should have said, Though I have all this honour, and am thus full, yet if I have not a body, a church, I want my fulness; for the church is the fulness of him that filleth all; therefore above all hath God given this to him, to be a head to his church. Christ hath all else under his feet: but come up, saith he to the church, and sit on my right hand, Ps. xlv. As I sit at my Father's right hand, and as I sit down in my

Father's throne, you shall sit down with me in my throne. And though all things else be under my feet, I will have my church, my body, sit on my right hand, for she is my fulness. My brethren, Jesus Christ delights more in love than in power. Though he be a king, and hath all power committed to him, yet that doth no whit abate his love, he takes care that his church shall share with him in his glory and greatness. Oh what is man, that thou art mindful of him! The Lord Christ and the church made up that man.

THE WORLD TO COME; OR, THE KINGDOM OF CHRIST ASSERTED.

THE SECOND SERMON.

Not only in this world, but in that which is to come; and hath put all things under his feet.—EPH. I. 21, 22.

THE last time my work was to shew you, that between this world as now it is, and the state of things after the day of judgment, when God shall be all in all, that there is a state which the Scripture calls a world to come, which is of purpose, and in a more special manner, appointed for Jesus Christ to be king, when he shall have all things put under his feet. I quoted divers places to make it good, especially that in the 8th Psalm and the 2d of the Hebrews. At the 5th verse of Heb. ii., I found it was the apostle's scope to prove that the psalmist had prophesied of a world to come ordained for Christ; and he proves it by this, that he was to have a world, wherein he was to have all things subject to him, which was but the same thing that follows here in the text. And saith he, though we now see Christ crowned with glory and honour, ver. 8, which is all one with sitting at the right hand of God, yet, saith he, we see not all things put under him; therefore it proves that there is a world to come, wherein all things shall be subject to Christ. Now then, finding in the text mention of a world to come, wherein Christ hath his kingdom over all, and all things is under his feet, and which in the judgment of most interpreters is taken out of the 8th Psalm, no rational man could imagine, but in the same sense that the world to come is taken in Heb. ii., it must be taken here in the Ephesians. I spent time the last day to prove that the Son of man, prophesied of in the 8th Psalm, that was to have all things under his feet, was Jesus Christ; now I shall speak of this, that he hath a world to come ordained for him, and I shall express myself in these two heads:

First, That the world to come mentioned in Heb. ii. 5, wherein Christ is to have all things under his feet, it is not this world that now is, or merely the government that Christ now hath; nor it is not the world or state that shall be after the day of judgment; and yet it is said to be a world to come.

And, secondly, I shall in a few words shew what I think is meant by that

world to come, and see the several steps and degrees of its growing up to perfection. I shall speak a little to these two things, to clear up what I delivered the last day, because I fear I was not well understood in what I said, and I shall do it with as much brevity as I can.

First of all, that the world to come, mentioned in Heb. ii. 5, and prophesied of in the 8th Psalm, that it is not the world that now is, that is plain; for the apostle distinguisheth the world that now is from that world to come, by this; saith he, 'we do not now see all things subject to him;' and it is the argument by which he proves there must needs be a world to come that must be subject to Christ: Heb. ii. 8, 'We see not all things now put under his feet,' which implies that there is a world to come wherein this is to be fulfilled. Take this world now as it is in its rough, and it falls short of that world to come, wherein all things are to be subject to Christ, for that is not grown to perfection; we see Jesus now only crowned, but we see not all things subject to him; it is true, this world to come is begun, but is not come to its perfection.

Secondly, I shall prove that it is not the state of the world after the day of judgment; and that I shall prove likewise out of Heb. ii. compared with this place.

My first reason to prove that the world to come ordained for Christ is not that world after the day of judgment. I mean it is not that state then, because this world to come here spoken of which is for Christ, Adam's world was the type of. Now look into Rom. viii. 19–22; he shews you there that Adam's world, that is, this very world wherein now we are, which is the type of that world to come; he tells you there, that this world that now is, the creatures in it they groan for the manifestation of the sons of God; for, saith he, 'the creature was made subject to vanity, not willingly, but by reason of him that hath subjected the same in hope; for we know that the whole creation groaneth,' &c. We may in these words plainly see that there is a world to come, which is not that world or state of things after the day of judgment; for what will become of these creatures then, no man can tell; but it is this very individual creation wherein we live that groans for restitution, and the restitution of it is a world to come, as the present corruption and bondage of it is this world. Then look into the 8th Psalm, which is Christ's world typed out; it is said, that heaven and earth, the moon and stars, the sheep and oxen, the fowls and fish, &c., they are all said to be subject to him. This cannot be meant after the day of judgment, for there is nothing after that which heaven and earth, the sun, moon, and stars, the sheep and oxen, &c., should signify and typify; so that the world to come is a state which is between the state of this world, which is yet in its ruff and height, and that state which is after the day of judgment.

A second reason for it is this: When this world to come shall come, and Christ shall have all subject to him, now after this subjection of all things to him, 'then shall he deliver up the kingdom to his Father,' namely, after the day of judgment is over. This is plain in 1 Cor. xv. 24, 25. When Jesus Christ is fully in possession of this world to come, that all things are subject to him, then shall the Son also himself be subject to him that put all things under him, so that this world of Christ's shall cease after the day of judgment is over, for then cometh the end.

Thirdly, Out of the words of the text you have this world and the world to come, wherein there are principalities, powers, mights, and dominions. Now, after the day of judgment there will be no principalities, and mights, and dominions; that is plain in 1 Cor. xv. 24, 'He shall deliver up the kingdom to his Father, when he shall have put down all rule, and power, and autho-

rity;' so that the world to come the apostle speaks of, wherein Christ is actually to have all things under his feet, it is not that time or state of things after the day of judgment is ended, nor is it this world, or the state of things now. So much for the first general head.

Now I would a little explain what is meant by this world to come, and that but in few words. I would first shew why it is called a world, and then why a world to come, and the several degrees and countings on of this world, and when it is at its perfection, and when it shall cease.

First, Why is it called a world? My brethren, you must know this: that as God made this world for Adam, and put all things under him, though not under his feet, so God appointed a world for the second Adam Jesus Christ, and Adam's world was but a type of this world, Rom. v. 18, it is said Adam was the type of him that was to come; answerably this old Adam's world, which now good angels, and bad angels, and sinful men rule, it is but the shadow of that world which is to come, prophesied of in the 8th Psalm, and mentioned in Heb. ii.

Yea, let me add this, that God doth take the same world, what was Adam's, and makes it new and glorious. This same creation groans for this new world, this new clothing. As we groan to be clothed upon, so doth this whole creation; even as God takes the same substance of man's nature and engrafts grace upon it, so he takes the same world and makes it a new world, a world to come. For the second Adam, for the substance, the same world shall be restored which was lost in Adam; this God will do before he hath done with it, and this restitution of it is the world to come.

Now, then, why is it called a world to come? It is called so. Though the foundation of it be now laid, and was laid then, when our Lord and Saviour was upon earth, the foundation of it is laid in the new creature. As the first creation began the old world, so this new creature begins the new world; and as the old world was six days in making, so this new world is not perfected at once: the new creature that is in your hearts, it is but the beginning of it.

Mark in Heb. ii. how this new world is begun, and but begun, and when it began: ver. 2, 'If the word spoken by angels was stedfast, how shall we escape if we neglect so great salvation, which at first began to be spoken of by our Lord, and was confirmed to us by them that heard him, God also bearing them witness?' &c.; 'For unto angels hath he not put into subjection the world to come, whereof we speak.' It is plain, he speaks before of the preaching of the gospel, which was begun to be preached by Christ; and though the angels delivered the law, yet this gospel, which is the kingdom of heaven, and the beginning of the world to come, whereof we now speak, this gospel was not delivered by angels, this world to come was not subjected to them, they preached it not, neither shall they have to do in that world which the gospel begins; so that you see this world to come began when Christ began to preach, and therefore observe the language of the gospel: 'Repent,' saith John the Baptist, 'for the kingdom of heaven is at hand;' the world to come is coming upon you; so our Saviour, Mark i. 14, and Mat. xvi. 28, 'There be some standing here that shall not die,' saith Christ, and yet all were dead that stood there long ago: 'they shall not die,' saith he, 'till they see the Son of man come in his kingdom.'

The foundation of this world was laid by Christ in bringing in the gospel, and it was he that was prophesied of in Dan. ii. 44: 'In the days of these kings' (whiles principalities and powers were standing, he that meant to reign in the world came stealing in upon it) 'In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed,' &c. This

new world began in the flourishing and height of the Roman monarchy. What did Christ when he came into the world, and afterwards went up to heaven? He began this world. Before that time, the devil was worshipped as the god of this world, in all parts of it; Christ he flings him down: Luke x. 17, 18, 'I saw Satan fall down like lightning.' Christ destroyed the devil in all those heathen oracles whereby people were deceived; when heathenism did not prevail, then did Jewism shew itself, and Christ he throws that down too by the preaching of the gospel. The apostle calls this a shaking of the earth. There was a great deal of the old world gone presently, and fell down before this new world. Jesus Christ he converted by the apostles millions of souls over all the world. In 2 Cor. v. 17, conversion is there expressed by the passing away of old things; this is the first day's work, for the world is yet to come; this is but a delivering us out of this present evil world, and not a subjecting of it to Christ, as in Gal. i. 4. When Christ threw down heathenism and Jewism, it was but the first day's work, like a new nail that, being strucken in, puts out the old one by degrees. This kingdom of Christ's shall break in pieces and consume all other kingdoms, Dan. ii. 44, this will eat out all the monarchies and glory of the world.

Now, after this first day's work of throwing down heathenism and Jewism, then came a night of popery, which was set up in the room thereof. What will Christ do before he hath done? He will have a second day's work, and will not cease till he hath thrown down every rag, all that dross and defilement that antichrist and popery brought into the world. We now are under the second day's work; we are working up still to a purer world; it is still this new world, working up to its perfection; and Jesus Christ will never rest till he hath not only thrown out all the dross of this world, both of doctrine and worship, which conformity to the world hath brought in.

But for a second degree of this work. Jesus Christ will not rest till he hath brought in the generality of men in the world to be subject to himself. The world (according to Scripture account) consists of Jews and Gentiles; and how bitterly doth the apostle complain in his time of God's cutting off the Jews; the generality of the nation was cast off: and for the Gentiles, saith he, 'Who hath believed our report?' There was very few of them in comparison that did come in to Christ; but there will come a time when this new world shall have a further perfection, when the generality of mankind, Jew and Gentile, shall come in to Christ. The world was made for Christ, and he will have it before he have done: Rom. xi. 26, 'All Israel shall be saved.' There he tells us of a new world of the Jews; and for the Gentiles, he tells you 'they shall be cast in, the veil shall be taken from off all nations,' Isa. xxv. 7. And that which is so much alleged for unity shall one day be fulfilled, but it will be when Christ is Lord of all the earth, and not till then. Christians will not agree till then. Here will be a brave world indeed, that will be another degree of that world to come, one shepherd and one sheepfold of Jews and Gentiles, and that as large as all the world, John x. 16. This was never yet fulfilled, Jews and Gentiles were never yet one sheepfold together, but they shall be so one day. Read the prophets, and you shall read there of strange things, of glorious times that shall be here upon earth, of all nations coming into the church, the mountains of the Lord's house being set on the top of the mountains, and all nations flowing unto it, and of great prosperity they shall have, which was never yet fulfilled; and there are many fall in and acknowledge this much, that there shall be a glorious church on earth, when the Jews shall be called. But there is a third thing which is much controverted, which here followeth.

The third degree of this new world is this, that when this glorious time

comes, that Jesus Christ, as we have said, will call home both Jews and Gentiles, and have a new world, in respect of the multitudes that shall come unto him. Christ will also make this new world more complete, he will bring part of heaven down, too, to add to the glory of this state. I shall briefly give you some grounds for what I say, such as for this twenty years I have not known well how to answer.

I do not say that Christ himself shall come down from heaven to reign here on earth; but let it be understood that Christ shall still remain in heaven, and there to be his court, where he shall reign both over this world and the world to come. Yet this I conceive, that part of heaven shall come down and rule this new world, to make the glory of it more complete, and that it may clearly put down old Adam's world. My reasons and grounds which satisfies me in this are these.

If this be not so, I do not know how to understand that place which shall be the foundation of the rest. In Rev. xx., the whole chapter, but specially the five first verses, you shall find, and such as know that book they do acknowledge as much, that in the chapter going before both pope and Turk is destroyed. In chap. xix. ver. 20, it is said there, 'The beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into the lake of fire, burning with brimstone.' Here we see the beast and the false prophet is gone. Where is the devil? He is left still. Therefore in the beginning of the 20th chapter he tells us what becomes of the devil: 'I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold of the devil and bound him a thousand years, and cast him into the bottomless pit, and shut him up, set a seal upon him, that he should deceive the nations no more, till the thousand years were ended.' The devil, though he now travel the earth up and down, and is ruler over the world, yet here he is kept up that he may not deceive the nations. This was never yet fulfilled, it could not be fulfilled during the times of antichrist; for the devil never deceived the creatures more than he did in that time; and we see how it follows in order, after the beast is taken and destroyed, then is Satan bound up. But we know the beast is not yet destroyed, therefore this thing is not yet come; and it cannot be after the day of judgment his binding up, for he is after his binding to be loosened a little season; and you shall find that after Satan is let loose a little while, then the day of judgment follows, when all the dead shall rise to be judged, as in the 11th, 12th, and 13th verses.

Now, take notice, that when the devil is gone and thus shut up for a thousand years, what there is done in these thousand years, of that we read in the 4th, 5th, 6th, and 7th verses: 'And I saw thrones, and they sat upon them, and judgment was given unto them.' Who are they that have this judgment given unto them? What is meant by judgment, but reigning and authority, that such shall have? 'And I saw the souls of them that were beheaded for the witness of Jesus, and the word of God' (which were the martyrs in the primitive times, under the Roman emperors' persecution) and (saith he) 'which had not worshipped the beast, neither had received his mark on their foreheads, or in their hands,' which were such as had stood it out in the times of antichrist, and had not defiled themselves. 'They lived,' saith he, 'and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.' Now it is said by some that the first resurrection is a spiritual resurrection of men's souls from the death of sin; such interpretations are

commonly put upon it. Now I desire you would consider with yourselves a little, and weigh the place.

First of all, it is the body of men that are said to be dead; that is plain, for they are said to be beheaded or slain with the sword, for the witness of Jesus. It cannot be said so of the soul, that it is beheaded or slain with the sword. And as the death is, such must be the resurrection; but their death was a natural death, and their resurrection must be answerable. And, saith he, 'they lived and reigned with Christ a thousand years.' This is not meant the glory of heaven, that they reigned with Christ only there, for so they shall reign for ever with him, and so they had reigned from the first time that they were slain, they were with Christ in glory; but this reigning is upon their rising from the dead, for, saith he, 'the rest of the dead lived not again;' therefore this rising of theirs is a living again. 'This,' saith he, 'is the first resurrection.' Now, my brethren, consider further, where do these reign? It seems it is on earth by this argument, because why else is the devil bound up? He need not be bound up for their reigning in heaven; but we see here, as a preparation to their reigning, the devil is bound. This is a place I could urge multitude of things out of, but I must not enlarge; I know not likewise how to answer another place, Rev. v. 10, where we have the saints in John's time saying, 'Thou hast made us kings and priests, and we shall reign on earth.' They do not say we *do* reign, but we *shall* reign on earth, and then join with that what is said in 2 Peter iii. 13: 'We according to his promise look for new heavens, and a new earth,' &c. We apostles, we saints that live now, we look for it. How prove you that? Because the use he makes of it shews as much, as in ver. 14, 'Wherefore, beloved, seeing you look for such things, be diligent, that you may be found of him in peace, without spot, and blameless.' It could be no argument to them in those times to be holy and blameless, if they that lived in those times might not personally look for it. And what was it which, according to his promise, the saints then looked for? It is for a new heaven and a new earth. If we take heaven properly, there is new heavens to be made, but the old heavens shall continue which was made from the foundation of the world, and where we shall ever be with Christ after the day of judgment. And how is there a new earth? It shall be an earth wherein righteousness dwells; because, as I said, it will be a new world, subject to Jesus Christ, when the new Jerusalem comes down from heaven. If you ask me what the saints that rise from the dead shall do here in this new world, for that I shall give you such considerations as shall take off the absurdity that seems to be in the thing.

First, To tell you what they shall not do. 'They shall not eat and drink, nor marry, and give in marriage.' So Christ tells us in Mat. xxii. 30, 'The children of the resurrection do none of these things.' And therefore to imagine a Turkish heaven here below, is the absurdity that hath been put upon it, and which indeed made the fathers, many of them, after the first three hundred years after Christ, to fly out so much against this subject; for there was an opinion then that Christ should reign at Jerusalem, and that they should abound in all several pleasures and delights, &c., and this the fathers were against.

I have told you what they do not, I will tell you what they do. He tells us, as I said before, that 'they shall be kings and priests,' as in Rev. xx. 6: 'Blessed and holy is he that hath part in the first resurrection.' Why? 'On such,' saith he, 'the second death hath no power;' they are out of all danger of it, being in a celestial state. 'But,' saith he, 'they shall be priests

of God and of Christ, and shall reign with him a thousand years.' Here is both their reigning and their priesthood set out; I would open it a little. First, they shall be kings. You heard before out of Heb. ii. 5, that 'he hath not put this world to come in subjection to angels.' The angels now they are the thrones, and principalities, and great ones that rules this present world, but the saints shall be kings then. And for them to take the angels' places, to be as the angels now are, after their resurrection, there is no absurdity in it. Christ saith, after the resurrection, the saints they shall be as the angels of God, and they shall be priests likewise. I shall take off what absurdity there may seem to be in that by this. Our Saviour, when he took up his body out of the grave, he continued forty days upon the earth. What did Christ do all that while? It is plain he performed the part of a priest and prophet; he did instruct them in the worship of God, and speaking to them of things pertaining to the kingdom of God. So you read expressly in Acts i., the apostles had a brave teacher, Christ risen from the dead; so he began that new world, and he remained forty days here of purpose to do it. Now consider, is it any absurdity for the saints to be conformed to Christ their Lord and Head, to run through the same states that he did? He lived in this world, was poor and miserable, so are you; when he died, he commended his spirit into the hands of his Father, and whither his soul went our souls go. So likewise when he took his body again out of the grave, he remained forty days upon earth instructing his disciples in the things concerning the kingdom of God. If the saints do so when they take up their bodies again, in all this here is but a conformity to Christ: he ascended then up to heaven, and so shall his, and be for ever with the Lord.

But the great objection is, that the souls of men that are now in heaven, and see the face of God, for them to come down and reign on earth, and do such service here below, it would be a disadvantage to them, or changing a better estate for a worse, which seems to be a great absurdity.

For answer, consider, to take off the absurdity, that even this state I speak of will be a better state than what their souls are now possessed of, for otherwise our Lord and Saviour Jesus Christ, when his body and soul was united again at his resurrection, was not in a better state than his soul was in after death, when it was separated from his body. Certainly his state after his resurrection, whilst upon earth, was better than his state before his resurrection. But you will say, They are now in heaven, where they behold the face of God as the angels do, which they may lose by coming here upon earth. That doth not follow, for the angels came down here below, and yet Christ saith, 'they always behold the face of their Father;' so may these saints on earth behold the face of God. Stephen, though a mortal man, yet the heavens were opened to him: he saw the glory of God, and Jesus sitting at the right hand of his Father. My brethren, God hath eternity of time to reveal himself to his people in; and he doth advance his favourites by degrees. First, he glorifies their souls apart; after, when soul and body is united, it is in a better condition, simply considered, than the soul had before. How many ways God hath to manifest himself to his saints, and how many degrees they shall pass through, and how many worlds he will have to do it in, that is known to himself; however, the more the better. If God shall lead you by degrees through this and that glory, from one to another, it will be to your advantage; as in a masque there are several shows, which adds to the excellency of it. God hath eternity of time to make all these shows and representations of himself to his children. And let me add this, that the will that he fulfilled, which is prayed for in that we call the Lord's prayer, 'Thy will be done on earth as it is in heaven.' There is a time when the will of

God shall be done on earth as completely as in heaven, which is in that time of the first resurrection. My brethren, I have spoken these things as that which hath a great show of truth in it, and as that which is exceeding probable. I have told you my grounds for it, which I could never answer myself.

Now, there is a fourth degree of this world to come, and that I am sure will hold; and that is, that time during the day of judgment, strictly so taken, after the general resurrection both of just and unjust. Then, to honour this new world, not only shall the saints come down, but Jesus Christ himself will come down and abide a long day here below. Therefore it is not absurdity for saints to leave heaven, when Christ himself shall do it; neither will it diminish anything from Christ's happiness, for he will come and bring all his glory with him. That we call the day of judgment will be a long day; judge you yourselves whether it will be so or no. Do you think that the accounts of all the world can be cast up in the twinkling of an eye? Doth not Solomon say expressly, that 'God will bring every work to judgment, with every secret thing, whether good or evil,' in Eccles. xii.? And doth not the apostle say in 1 Cor. iv. 5, that when the Lord comes 'he will bring to light the hidden things of darkness, and will make manifest the counsels of the heart'? Will not this require much time? Surely it will be a long day, when our Lord and Saviour Jesus Christ will do that great work or service to God, the greatest that ever was, more than all his preaching, which is the examining the accounts of all the world, convincing all mankind of their evil, and sending them speechless to hell. Things shall be so there, that the saints shall be able to judge the world too, according to that in 1 Cor. vi. 2.

Now, here this new world will be in its height and perfection, here is Christ and all his saints and angels about him. Yet, not that this world shall be subject to angels, but they shall gather all the nations together, and shall execute the sentence that Christ pronounceth against them, and fling them all to hell; but the angels shall not sit as judges, they shall stand and not sit, whereas the saints are said to 'sit upon twelve thrones,' and they are said likewise in 1 Cor. vi. to judge angels. And now shall this world to come be at its perfection; that creature that hath groaned under man's lusts shall then be fully restored to the glorious liberty of the sons of God; the world will then be new hung. This is Christ's world to come, wherein he shall have all things subject to him. For at this time shall all things be under Christ's feet, and never till then; for the last enemy that shall be destroyed is death; and when all things shall be subdued to him, then shall the Son also himself be subject, then shall he give up the kingdom to the Father. And what that state is that shall come after Christ hath given up the kingdom to his Father, no man knows; only the Scripture saith this of it, 'that God shall be all in all, and that Christ himself shall then be subject.'

ZERUBBABEL'S ENCOURAGEMENT TO FINISH THE TEMPLE.

TO THE HONOURABLE HOUSE OF COMMONS,

ASSEMBLED IN PARLIAMENT.

Your command giving me the opportunity, I took the boldness to urge and encourage you to church reformation, which is the main scope of this sermon; a subject which otherwise, and in all other auditories, I have been silent in, and am no whit sorry for it; for I account it the most fit and happy season to utter things of this nature unto authority itself, although the people likewise are to know their duty. My comfort is, that what I have spoken herein, I have, for the general, and I have spoken but generals, long believed, and have therefore spoken.

You were pleased so far to own me, as to betrust me with this service, to be God's mouth in public unto you; and also this sermon of mine, as to command the publishing of it. Wherefore, as in propriety it is now become yours more than mine, or all the world's, so let it be in the use of it. If it shall add the least strengthening to your resolutions to keep this purpose for ever in the thoughts of your hearts, I have what I aimed at. Go on, worthy fathers and elders of this people, and prosper in, yea, by this work, without which nothing that you do will prosper. But the rest I shall speak to God for you. Let me be known to you by no other thing than this, to be one whose greatest desires and constant prayers are and have been, and utmost endeavours in my sphere shall be, for the making up the divisions of the church in these distracted times with love of truth and peace. And therein, to use David's words, am,

Wholly at your commandment,

Tho. Goodwin.

ZERUBBABEL'S ENCOURAGEMENT TO FINISH THE TEMPLE.

Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head-stone thereof with shoutings, crying, Grace, Grace unto it. Moreover, the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hand shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.—ZECH. IV. 6–9.

THESE words are part of the interpretation of a stately vision of a candlestick, and two olive trees standing thereby and pouring oil into it, made to the prophet Zechariah in the 2d and 3d verses; and the scope and matter, both of that vision and of this interpretation, is to encourage Zerubbabel their prince, and with him the priests and elders of the Jews, to finish the building, and make complete the ornaments of the temple, whereof the foundation had many years before been laid, but was left imperfect, and was left disfurnished. And this his scope is plainly, and without a parable, held forth in the 9th verse, 'The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it.' And, indeed, to stir him and them up unto this perfecting God's house, unto which work they had been too backward (as appears by Hag. i. 2–4, 'The people say, The time is not come that the Lord's house should be built'), was the principal end why God sent unto them no less than two prophets, Haggai and Zechariah, as two extraordinary ambassadors from heaven, on purpose to put them on upon it (for the finishing of the temple is a business of that moment as is worth two prophets at any time). And this appears not only by both their prophecies, but also by the story, Ezra v. 1, 2, 'Then the prophet Haggai and Zechariah prophesied unto the Jews that were in Judah in the name of the God of Israel. *Then* rose up Zerubbabel and Jeshua, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.' That same particle or circumstance of time, *then*, doth refer us to the story of those times, recorded in the book of Ezra, as that which is necessary for the full understanding of their two prophecies, what is recorded there being the occasion of them; but more especially for

the understanding of this piece of our prophet Zechariah, his prophecy, which I have read unto you, which wholly concerns the finishing of the temple.

I must necessarily, therefore, as a preparative introduction to the exposition of these words, set you down in, and give you a prospect of, those times, and the occurrences thereof, which were the occasion of these words here, *Who art thou, O great mountain?* &c. And if Zechariah himself, a prophet, and that lived in those times, knew not at the first the meaning of the vision in this chapter,—ver. 5, 'Knowest thou what these be? And I said, No, my lord,'—much less shall we be able to know the interpretation thereof, and how fitted to this vision; nor what this 'mountain' here is, &c., without being prepossessed of the knowledge of this story, which in brief is this:

The Babylonian monarchy (Rome's type) had trod down the holy city, and laid waste the temple and worship of God for seventy years; which being expired, the Jews had liberty and authority from the first Persian king, Cyrus, to build the temple, and restore God's worship, according to their law. This is the sum of the first and second chapters of Ezra. In the third chapter you have an altar set up, sacrifices renewed, feasts kept, and the foundation of the temple laid (which was as true a type of that great reformation from under popery). But after this work had been begun, and fairly carried on in all the fundamentals of it, there started up a company of Samaritans that were adversaries to the Jews (as we read, chap. iv.). Samaritans they were, as appears by ver. 10, 'They were the nations seated in the city of Samaria, brought thither,' ver. 2, in the room of the ten tribes; a generation of men who were not heathens in their profession, for they professed the same religion with the Jews. So they allege for and arrogate to themselves in the aforesaid verse, 'We seek your God as you do; and we sacrifice unto him,' and have done so long, 'from the days of Esar-haddon, who brought us up hither;' and yet they were not true Jews neither, nor perfectly of the same religion, but of a mongrel and mixed kind, between the religion of the heathen and of the Jews, intermingling heathenish idolatries with Jewish worship. So 2 Kings xvii., ver. 33 and 41 compared, it is said, 'These nations feared the Lord, and served their graven images after the manner of the nations.' Yea, they expected the same Messiah that the Jews did: 'I know that the Messiah cometh, who is called Christ,' saith the woman of Samaria, 'and he will tell us all things,' John iv. 25. Now these Samaritans were adversaries to the Jews (as they are called, ver. 1), and so unto their temple, and the finishing of it; and yet at first they were but underhand adversaries, for they friendly offer to build with them: 'Let us build with you,' ver. 2, but so as with an intent to have defiled and spoiled the work. Zerubbabel and those other builders refusing them, they grew thereupon enraged, and openly professed their opposition, both weakening and discouraging the hands of the people; and also, when they could not altogether hinder it, then they troubled them all they could in building; thus ver. 4. And they ceased not here; but further, they incensed and made the court against them (they growing potent there), both by hiring counsellors against them, ver. 5, and also by insinuating to those mighty Persian kings such suggestions as they knew would take with monarchs; misrepresenting these Jews unto them as of a rebellious spirit, opposite to kings and monarchy; calling Jerusalem 'that rebellious and bad city;' so ver. 12, 'hurtful unto kings and provinces,' and that had of old time 'moved sedition,' so ver. 15 (for even thus old is this scandal), and that therefore these Jews must be kept under; for 'if this city be builded, and the walls set up,' and they once but get strength, 'then they will not pay toll, tribute, and

custom,' but withdraw their allegiance, so ver. 13. But, on the contrary, for themselves, they profess that they are their faithful servants, ver. 11, and that which made them speak was only a tenderness of the king's honour. So ver. 14, 'Now, because we have maintenance from the king's palace' (had their dependence wholly upon them), 'and it was not meet for us to see the king's dishonour, therefore have we certified the king.' And by these their flatteries and misrepresentations, they raised up so great a mountain of opposition (as it is here called), that they frustrated the Jews' good purpose of perfecting the building (as the words are, ver. 5); and though they could not prevail so far as to throw down the foundation laid, yet 'they made them to cease' building any further 'by force and power,' so ver. 23. And thus the work did cease during all the days of Cyrus, and the reign of one or two kings more, even until the second year of Darius, ver. 5 and 24; and *then* it was that these prophets, Haggai and Zechariah, did prophesy unto the Jews, as it follows in the very next words, chap. v. 1, 2; then, when they had thus been overtopped by so potent a faction for many years, and with opposition wearied out, then it was that God stirred up our Zechariah to put spirits into them to revive the work again, and among other visions gave him this (which is in this fourth chapter) of all the most eminent, to strengthen them thereunto. And so I have brought you to Zechariah again, and unto the words of my text; and now you shall see how necessary this story was to interpret this his prophecy, for which simply I have related it.

The words are (as was said) the interpretation of a vision; and to understand either, we must take in both. Let us therefore first view the vision; and, secondly, this the angel's interpretation of it, which are the two parts into which this whole chapter is resolved.

The vision is made up of two things:

First, A glorious candlestick all of gold, with a bowl or cistern upon the top of it, and with seven shafts, with seven lamps at the ends thereof, all lighted.

And, secondly, that these lamps might have a perpetual supply of oil, without any accessory way of human help, there are presented (as growing by the candlestick) two fresh and green olive-trees on each side thereof, ver. 3, which do 'empty out of themselves golden oil,' ver. 12; that is, did naturally drop and distil it into that bowl, and the two pipes thereof, to feed the lamps continually: a vision so clear and full of light to set forth the work then to be done by the Jews, that the angel wonders that at the first sight the prophet should not understand it.

First, This candlestick thus lighted betokened the full perfecting and finishing the temple, and restoring the worship of God within it unto its full 'perfection of beauty' and brightness (as the psalmist speaks). And so the angel interprets it, 'This is the word of the Lord,' ver. 6; that is, this hieroglyphic contains this word and mind of God in it, that, maugre all opposition, Zerubbabel should 'bring forth the head or top-stone' that should finish the temple, so vers. 7 and 9.

Secondly, The two olive trees betokened two eminent ranks and sorts of persons that should give their assistance to this work.

First, Zerubbabel their prince, and the elders of the people with him.

Secondly, Jeshua the high priest, and the other priests with him; and of both these the rabbi doctors have long ago expounded it.

And accordingly, both in the story, Ezra v. 2, and in these two prophets, we still find mention both of Zerubbabel and Jeshua as the builders of this house; yet so as *collective* under Zerubbabel the elders, and under Jeshua the other priests are to be understood as included and intended; and there-

fore, in the third chapter of this prophecy, ver. 8, when Jeshua is spoken to, the other priests his fellows are spoken to together with him, 'Hear, O Jeshua, thou and thy fellows that sit before thee.' And in like manner, when Zerubbabel is here spoken to in the text to build the temple, the elders his fellows are intended in him; and accordingly, Ezra vi. 14, it is said that 'the elders of the Jews builded and finished the temple.' And so these, taken together, are the two olive trees.

Now concerning the first part of this vision, namely, the candlestick, with all its lamps lighted, you may ask how this should come to be a fit hieroglyphic to betoken this work of finishing and perfecting the temple? I answer thus: the candlestick was one of the chief utensils and ornaments of the temple, and therefore is still first mentioned, as in Exod. xxv. 31, and in the 9th to the Hebrews, ver. 2, where all the sacred household stuff of the inner temple are specified. The candlestick, as being chief, is ranked first, 'Wherein was the candlestick, and the table, and the shewbread,' and therefore is here most aptly put for the bringing in all the rest into the temple, and of all those other best and aptliest served to represent the finishing thereof; for whilst the temple remained uncovered with a roof, there was no bringing in the candlestick as lighted; and till then, there needed no light to be brought into it, it being *sub dio*, under open air. But when the house itself should once be reared according to the pattern, without the candlestick and its light, it would have been full of darkness (as some affirm, which I will not now dispute); for however, the bringing in the candlestick argued not only the completeness of the edifice and building itself, but also, by a synecdoche, the introducing all sorts of ordinances that were appointed for the adorning of it. An altar would not so evidently or necessarily have supposed the temple perfected; for, Ezra iii. 3, an altar was set up 'when yet not so much as the foundation of the temple was laid,' ver. 6; but a candlestick, and that lighted too, supposes the house built, and completely furnished; and therefore under the gospel their whole church state, and that, as in the primitive times, under their full perfection, is set forth by seven golden candlesticks, so Rev. i. 13, which, ver. 20, are interpreted to be the seven churches of Asia. The difference is, that here is but one candlestick, because the church of the Jews was national, and but one; but there are seven, for the churches under the gospel are many.

And for that other part of the vision, the representing Zerubbabel and Jeshua by two olive trees, and those planted in God's court, so near the candlestick, is no new or strange thing. For David being the ruler of the Jews, and a nursing father to the church, compares himself to a 'green olive tree in the house of God,' Ps. lii. 8, and the pillars of the doors of the temple, and the cherubims therein, being made of that wood. The allusion is less remote. And these emptied golden oil, that is, their estates and pains, for the finishing this costly work; and likewise because it was done in sincerity of heart, therefore it is called golden or pure oil. And further, seeing it was made the duty of every Jew 'to bring pure oil olive beaten, to cause the lamps to burn continually,' as Lev. xxiv. 2, hence, therefore, to compare the eminent persons, the magistrates and priests of that church, to olive trees themselves, that for the first lighting of the candlestick did naturally afford it, was every way most elegant. And they are called 'sons of oil,' ver. 14, as being fruitful, and affording plenty of it. Thus, Isa. v. 1, a 'fruitful hill,' and a fertile soil, is in the original (as here) called 'a son of oil.' And thus much for the vision.

Now for the interpretation of it in the words of the text. As it explains the mind of the vision, so it adds all encouragements unto them to set upon

this work. First, by assuring them that that mountain of opposition (which you heard in the story was raised up against it) should be made a plain before them; namely, that Samaritan faction which was backed by many of the 'people of the land,' Ezra iv. 4. A *mountain* is a similitude frequent in Scripture, to note out high and potent opposition lying in the way of God's proceedings: 'Prepare ye the way of the Lord; every mountain shall be brought low,' Luke iii. 5. And so the poets do express their feigned war of the giants against the gods by heaping up mountain upon mountain.

And, secondly, whereas their doubting hearts might ask, how this was possible, it being so great and so rooted a mountain, with such foundations; where are the spades, the means that should remove it? The angel answers, 'Not by might' (or, as in the original, an army or multitude), 'nor by power' (of authority), that was in any human foresight, as yet like to countenance it, 'but by my Spirit;' and he that says it is 'the Lord of hosts.' By his *Spirit*, meaning both the Holy Ghost, inclining and strengthening their hearts, yea, turning those of their opposites thereunto; and by *Spirit* also meaning many concurrent acts of providence, which fall in to the effecting of it: for there is said to be 'a spirit of life in the wheels' of providence, which moves them, Ezek. i. 20. Not but that God did use the power and authority of the Persian monarchy; for, Ezra vi. 8, Darius reversed the former decree, and made a new one for the building of the house. But because that God, by his Spirit and own immediate hand, brought about the power of that state to countenance it. Therefore it is said to be, not by power, but by the Spirit; and for this he used not an army, as it is in the margin; there was no sword drawn, the state stood as it did, but 'by my Spirit, says the Lord of hosts;' that so it might appear, that although Zerubbabel's hand was in it, yet that God would bring it so to pass, that nothing should be ascribed to them, but the glory of all unto God himself.

Which is the third thing in this speech of the angel here, that when the house should be finished, signified by Zerubbabel's bringing forth the head stone thereof (as master builders use to do the first and last stone), they should, with many shoutings and acclamations of joy, cry, 'Grace, grace unto it;' that is, magnify God's mere free grace, and acknowledge this to have been the work of it alone; and it was marvellous in their eyes.

Thus much for the exposition of the words. I shall now raise some observations out of them.

Obs. 1. Out of the recited story, and what is here said in the 9th verse, which doth put Jeshua upon finishing the temple, the first observation is this, that God carries on the building of the second temple after the coming out of Babylon (which was a type of the reformation of our churches), not all at once, but by degrees. The first temple under the Old Testament was at once erected perfect, so by Solomon; and the tabernacle before him, by Moses, was quickly finished, according to the pattern of the mount, Exod. xl. 48; but this second temple, after the captivity, received degrees of rearing of it. And thus, in the New Testament, those primitive churches were set up perfect (as for matter of rules) by the holy apostles. And so it was meet they should be, because the pattern was but once to be given in the model of them. But antichristianism having laid that temple desolate, and defiled God's worship in all parts of it, and those ages, wherein it should be restored, wanting apostles immediately inspired, hence the restoration of them becomes a work of time: the Holy Ghost, age after age, gradually revealing pieces of the platform of it; the Spirit by degrees consuming and dispelling the darkness that antichristianism had brought in, by light shining clearer and clearer to the perfect day, which is the brightness of Christ's

coming, as 2 Thes. ii. 8. Compare we for this the type, the building of this second temple here, with this antitype under the gospel.

These Jews, when first they were come out of Babylon, and gathered to mount Sion (which was holy ground, where they might sacrifice), they erected an altar only, Ezra iii., and that in haste, the fear of the people of the country being upon them, ver. 3, and so a poor and mean one, and (as it is thought), but of earth, as in the law of Moses, direction was given, before the tabernacle was reared; and accordingly, of this here it is said, 'As it is written in the law of Moses,' ver. 2. They now began the world anew, and offered burnt sacrifices upon mount Sion, kept a few feasts; but, says the 6th verse, 'the foundation of the temple was not yet laid.' Then, in the 8th verse, it is said that the foundation of the temple was laid, but left imperfect. But many years after, and after the succession of two or three kings, the temple is said to be finished, chap. vi. 15.

Come we now to the antitype, the times of reformation from under popery: in the story of which like gradual proceedings might easily be observed out of ecclesiastical story, if it would not be too long to make such narrations. I will rather take it as it is briefly and at once presented by the Holy Ghost himself in that great prophecy of the New Testament, and the succeeding times thereof, the book of Revelation. In the 13th chapter throughout, you have the beast of Rome in one entire view presented in his height, and as possessing all the European world as worshippers of him. And then, in the 14th and following chapters, you oppositely have Christ, and those that followed him; and the story of their separation from, and the several degrees of winning ground upon, that beast, in the like entire view laid forth before you. In the 1st verse, the Lamb appears with his company, nakedly standing upon mount Sion, without the mention of any temple as yet built over their heads, even such as these Jews' condition was when they came first to Sion. Some ordinances they had; they 'harping with their harps,' ver. 2, and 'sung as it were a new song,' uttering something differing from the doctrine of those times, but so confusedly, as 'no man could learn that song,' ver. 3; and they in a great part kept themselves virgins, and from being defiled with the fornications of the whore. And these are said to be the first fruits to God, ver. 4, that is, the first beginnings of a dislike of popery. But then, by degrees, the Lamb sends out three angels, to make a more open separation from Rome, the latter of which rises still higher than the former. The first, ver. 6, only preacheth the everlasting gospel;' that is, salvation by Christ alone, and calleth upon men to 'fear' and 'worship God alone, who made heaven and earth,' and not to worship saints and angels (thus the Waldenses did). But then, ver. 8, an age or two after that, there follow others who proclaim with open mouth, and tell Rome to her face that she is the whore of Babylon (thus Wickliffe and Huss). And then, ver. 9, after these follows a third angel, who proceeds further, and preaches that all those who will cleave unto her doctrine and superstitions, 'shall drink of the wrath of God for ever;' and so urge a separation from her, upon pain of damnation. And then, at ver. 14, you have the Son of man crowned, the Lamb having overcome the kings, to profess and countenance the protestant religion with their authority. And then, ver. 15, you have mention of a temple, churches being in all these northern parts publicly erected by their allowance and commandment; as the Jews did build the temple by the decree of Cyrus. And, chap. xv., the pourers out of the vials do come all forth of the temple, ver. 6. And if we consult the 11th chapter (the main occurrences of which are evidently contemporary, and do sum up the story of the same time with the vials, as by comparing the one with the

other, late interpreters have observed), this book running over two entire prophecies of all times (each of them), whereof the first ends at the end of chap. xi. Now in that chapter (which therefore contains the story of the last times), there are three editions of that temple plainly intimated. The first, supposed to be already standing when the vision is given, but imperfect in this, that it hath too great an outward court of an ignorant and profane multitude laid to it. And therefore John, bearing the person of the godly of that age, is stirred up to set upon a second reformation of it, and is bidden to measure that temple, altar, and worshippers anew, and to cast out that outward court that had defiled it. And then, ver. 19, there is a third edition of an holy of holies, for therein the ark is said to be seen; now the ark stood only in the holy of holies: noting out a more perfect church at last than all the former had been. A manifest allusion this is unto those three parts of Solomon's temple, the outward court, the inward temple, and the holy of holies.

Thus much perhaps might more clearly have been discovered in the story of the Reformation, but I judged it would better and more briefly be done in this the prophecy of it.

Use. Let no church therefore think itself perfect and needing nothing (as bragging Laodicea did), especially when it hath but that first foundation which it had when it came newly out of Babylon, and more especially in matters of worship and discipline. It is no dishonour unto those reformers to say that they fully finished not this work, as it was not unto Zerubbabel here that he perfected not the temple at first. Blessed men! It is evident they purposed more than they did or could effect, because 'the people's hearts were not as yet prepared,' as the phrase is, 2 Chron. xx. 33. In our very Common Prayer book there is an '*until* the said discipline may be restored,' which argueth they aimed at more; and besides, they were not apostles, to whom nothing might be added, as Gal. ii. 6; and God, raising up the tabernacle that was fallen down, not by immediate inspiration (as at first by the apostles), but by his Spirit, renewing and begetting light in an ordinary way. Hence, therefore, the church's coming out of the darkness of popery must needs recover that fulness and perfection of light (which the apostolical times had) πολυμερῶς, by piecemeals and degrees. As for the great things of the gospel, matters of faith or doctrine, they had so happy a hand therein that there is to be found little if any hay or stubble therein; but in matters of order, which concern worship or discipline (for so the apostle distinguisheth Col. ii. 5, 'faith and order'), let it be inquired into, whether they were so exact therein. Although this must be said, that God did take care for all fundamental ordinances of his worship, and it is a bitter error and full of cruelty to say, We have had no churches, no ministers, no sacraments, but antichristianal. God's first and chief care was to build up his church mystical, to make men saints, and he hath made glorious ones in their personal walkings with him; and to that end he made a plentiful provision in matters of faith, even from the very first. It fell out in this case as in a new plantation, which if men were to make in another world, and so to begin the world anew, their first care would be to provide necessaries for their subsistence as they are men; to have corn for bread, cattle for meat, and the like; but matters of order and government they think of afterwards, and often fall into the right by seeing their errors by degrees. Think not much, therefore, that men call for (as most men do) a reformation of some things amiss in matters of worship and discipline, or an addition of some things; perhaps a candlestick or some other utensil or ordinance of church worship, is found wanting. You will wonder that all along during the reign of those good kings, both

David, Solomon (who yet gave the pattern of, and also built, the temple), and those other reformers among the kings of Judah, there should something have been omitted about the feast of tabernacles until their coming out of the Babylonish captivity. Yet we find it was so, as appears by Neh. viii. 16, 17, 'The people went forth, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of God's house, and in the streets; and since the days of Joshua the son of Nun, until that day, the children of Israel had not done so.' This feast was kept (as is thought) by Solomon, 2 Chron. vii. 8, and by these same Jews, Ezra iii. 4, yet not in this manner according unto the law; and therefore at the 14th verse of that of Nehemiah it is said, 'They found it written in the law, that the children of Israel should dwell in booths,' which before that they had not done, although they might have kept that feast. But now they had learned by a sad experience to keep it aright with dwelling in booths, by having been lately strangers out of their own land; to signify which, and to profess themselves strangers, was the intent of that feast, and that rite of it, the dwelling in booths. And this reason is intimated in the 17th verse: 'All the congregation that were come again out of the captivity made booths,' &c. They did read also every day out of the law, ver 19, which before when that feast was celebrated they had not done.

Obs. 2. A second observation, that in the greatest businesses, which most concern the good of God's church and his own glory, he ofttimes suffers mountains of opposition to lie in the way of them; so here in the way to the building and perfecting his church. To give another instance of it, and that the highest. The salvation of the sons of men, whom he hath chosen before all worlds, is a business which of all other he most minded and effectually intended; but doth he bring it about without rubs? Never such mountains lay in the way of any business. Adam, he sins, and in him all those whom God meant to save, whereby the way to their salvation was quite blocked up. Mountains of sins make a separation between him and them, Isa. lix. 2, and not all the power of men and angels can any whit move, much less remove, them, no more than straws can move a mountain. But then comes the Son of God, who throws and buries all these mountains in the bottom of the sea. And when Christ had thus removed the guilt of sin, and would come into men's hearts to apply his death, there lie as high mountains in his way to us, as before lay in ours to him: Luke iii. 5, 'Prepare ye the way of the Lord, make his paths straight: every mountain shall be brought low.' There are high things and strong holds, 2 Cor. x. 4, that exalt themselves against the knowledge of Christ; but all these shall be brought low, and shall be made a plain. And as this is found true in the salvation of the church by Christ, so in its preservation and growth. There is almost no mercy, but some mountain or other lies in the way of it.

Reason. And the reason of this dispensation of God's is, both that his hand and power in bringing things to pass for his church may be seen and acknowledged, and that his enemies may be confounded. I put both these reasons in one, because we find them mentioned together in one place, Neh. vi. 16; in which chapter you may read of the great opposition made in building the city, as here the temple, which yet when God had carried on, 'It came to pass,' says that 16th verse, 'that when all their enemies heard thereof, and all that were about them saw these things, they were much cast down in their own eyes' (there is one part of the reason), 'for they perceived that this work was wrought by our God;' there is the other part. First, God's power appears in carrying things through much opposition. If there were a full concurrence of all second causes, and a general suffrage of them, his

voice would then be lost and swallowed up among that crowd; but when there is a great canvas (as in colleges we call it) then the power of his casting voice appears. Thus, why is God said to 'bring Israel out of Egypt with a strong hand,' Exod. xiii. 80, but because it was carried on through much opposition? There lay no less than ten mountains in the way of it. Pharaoh's heart was hardened ten times, which God did on purpose to shew his power, Exod. ix. 6. Secondly, he doth it to confound his enemies the more, which usually goes together with doing good unto his church: 'He renders vengeance to his adversaries,' and is 'merciful to his land,' both at once, Deut. xxxii. 43. He often suffers them to have the ball at their foot, till they come to the very goal, and yet then to miss the game, that so wherein they dealt proudly, he might shew himself above them, which is Jethro's reason, Exod. xviii. 9.

Obs. 3. This observation but in general. More particularly, a third observation is this: that temple-work especially useth to meet with opposition. You shall find the building and the finishing of this temple, in all the degrees of it, to have had many contentions against it, all along accompanying it. Thus, when first that altar was set up, Ezra iii. 3, it is said, that 'fear was upon them because of the people of those countries.' Again, when the foundation was laid, what interruption that met with, you heard before, out of the 4th chapter; and lastly, when they came to finish it, chapter v. 2, at verse 3, their enemies came and questioned them for it; 'who hath commanded you to build this house?' &c., and the devil was in it, in a pure opposition to the temple; for they had suffered them to build their own houses, as appears, Hag. ii. 4, and never stirred against them, but only now when they began to build the temple. Thus, in the New Testament, *Ædificabo ecclesiam*, 'I will build my church,' hath and will always have the gates (or the power) of hell following it to oppose it. I could demonstrate it all along out of that story also, but it would be too long.

Reason 1. The reasons of it are,

First, There is nothing more contrary to Satan than the setting up of God's worship, and the purifying and completing of it. And therefore, whilst the devil is god of this world, and hath any power therein, he will be sure to raise a head against that of all things else. So far as there are any aberrations in worship, Satan is set up; and so far as the worship of God is perfected, God is set up, and Satan 'falls as lightning.' Rev. iii. 9, false worshippers are called the 'synagogue of Satan.'

Reason 2. Secondly, There is nothing more contrary to flesh and blood. When Paul came to set up evangelical and spiritual worship (which is called a reformation, Heb. ix. 10), he met with opposition everywhere; and that from such who were worshippers also. There is a natural and blind devotion in men, that is most opposite to spiritual worship. Therefore, Acts xiii. 15, 'devout women raised up a persecution' against Paul. And men are addicted to their old customs, and what they were brought up in. Thus it is said of the Jews, though godly, that many thousands of them opposed Paul, out of their zeal to the law they were brought up in: Acts xxi. 20, 'Many thousands of the Jews which believe, are all zealous of the law:' and thereupon, at verse 27, we read that they stirred up the people, crying out, verse 28, 'Men of Israel, help: this is the man that teacheth everywhere against the people, and this place' (namely the temple, and the ceremonial worship of it).

Use. The use of both these points together is, not to be discouraged in, or think the worse of any business that is for God, because of difficulties and interruptions. In the 4th of Nehemiah, when the Jews went to build the walls of the city, the enemies mocked them, and said, 'What will these feeble

Jews do?' but still, verse 6, the people they went on, for they 'had a mind to work;' which when their enemies heard of, they then set upon them with open force of arms, verse 8. Yet nevertheless, 'We,' says he, 'made our prayer to God,' and set a watch day and night; they doubled their care and pains, and wrought both night and day, and did not put off their clothes, verse 21. And when Nehemiah heard that the enemy threatened to kill him, on purpose to dishearten him, yet, chapter vi., he would not flee, verse 11, neither was he at all disheartened, as knowing it was a sin to be afraid, verse 13.

Obs. 4. There is no mountain of opposition so great, that can stand before Zerubbabel (or God's people), especially when he goes about to finish the temple. (I might have made two observations of it, but I put them both together.) You see how contemptuously he here speaks of the opposition made: 'Who art thou, O great mountain?' though great in their own eyes, yet as nothing in his. He speaks as a giant unto a pigmy: 'Who art thou?' I will name one place more suitable to this allusion: Isa. xli. 14, 15, 'Fear not, thou worm Jacob: I will help thee, saith the Lord. Behold, I will make thee a new sharp thrashing instrument having teeth: thou shalt thrash the mountains, and beat them small, and thou shall make the hills as chaff.' He supposeth, in these his expressions, the church to be in the lowest, weakest, and most contemptible condition that might be: a worm, which no man fears, for it cannot do the least hurt, and which no man loves; yea, thinks it no cruelty or oppression to tread upon and kill. On the other side, he speaks of the enemies, all that might argue greatness, strength, and exaltation; he calls them mountains and hills. And what an unequal match is this, for worms to be set upon mountains to overthrow them! Yet, says God, 'I will take this worm' (for it must be his power must do it), 'and make it as a new sharp thrashing instrument with teeth' (with which kind of instrument those eastern countries did use to mash in pieces their rougher and harder fodder for their cattle), 'which shall thrash these mountains even as small as chaff, which is scattered with the wind,' as verse 16. This is the metaphor, the plain song you have in the 11th and 12th verses, 'Behold, all they that are incensed against thee shall perish; and those that contended with thee be as a thing of nought.' But this is especially found true when God's people go about to build the temple; no mountain then can stand to hinder them. There stood in the way of laying the foundation of this temple, the greatest mountain that was then (and well nigh that hath been since) upon the earth, the Babylonish monarchy, by the power of which these Jews were detained captives, and they would never have let them go. And therefore, Isa. lvii. 14, this phrase is used, 'Cast ye up, cast ye up, take the stumbling-block out of the way of my people;' and more expressly, Jer. li. 25, the prophet calls Babel a destroying mountain, 'I am against thee, O destroying mountain;' and for strength of situation he compares it to a mountain seated upon a rock, which is a farther addition of fortification to it. Yet, says God, 'I will stretch out my hand upon thee, and roll thee down from the rocks, and make thee a burnt mountain, so as they shall not take from thee a stone for a corner, or for foundations,' verse 26. Whereas thou didst unbuild Jerusalem and my temple, I will unbuild thee, so as not so much as a stone of thee shall serve for any other building, but my Sion shall be built again. For to what end was the mountain thus removed? Even that poor Jerusalem, and God's temple there, might be built again. Thus Isa. xliv. 28, and xlv. 1st and 2d verses compared, 'Thus saith the Lord of Cyrus, He is my shepherd, and shall perform all my pleasure;

even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.' Cyrus and his army were the workmen whom God hired to cast up (as Isaiah's phrase is) or throw down (as Jeremiah) this rubbish that lay in his people's way, and of their building this temple. And all the victories that Cyrus obtained, and hidden treasures that through spoils he acquired, were all that Jerusalem might be built. So it follows in the 45th chapter 1–4 verses, and so on, 'Thus saith the Lord to Cyrus, whose right hand I have strengthened to subdue nations before me; and I will loose the loins of kings.' He was to overcome other nations and kings, before he could come at Babylon; as Crœsus, that rich king of Lydia, &c. And God threw down all afore him: 'I will go before thee; I will break in pieces the gates of brass, and cut in sunder the bars of iron' (all difficulties flew open, and nothing could stand in his way), 'and I will give thee the treasures of darkness, the hidden riches of secret places.' And why did God do all this for him? 'For Jacob my servant's sake, and Israel mine elect.' For otherwise, says God of this Cyrus, thou hast not known me, so verse 4. All this which God did for him was that he might 'perform God's pleasure, saying to Jerusalem, Be built, and to the temple, Thy foundation shall be laid,' as you had it out of the last verse of the foregoing chapter.

And then again, when the foundation thereof was thus happily laid, there stood (as you see in the text) another mountain in the way to the finishing and perfecting of it, namely, this Samaritan faction, who gained the power of that Persian monarchy to be against it; of which mountain the prophet here in like manner says, that it should be made a plain. And if the Persian monarch Darius had not come off too as he did, Ezra vi., from the 1st verse to the end of the chapter, God would have served him as he had done Babylon: 'Be ye wise therefore now, O kings, and instructed, O ye judges of the earth.'

Reason. The reason of all this lies but in three words which God hath spoken once, yea twice, *Ædificabo ecclesiam meam*, 'I will build my church,' which have more force in them than all the created power of heaven, earth, or hell. He had said it in the Old Testament (as you heard), Isa. xliv. 28, 'saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.' And Christ said it over again in the New Testament: Mat. xvi. 18, 'I will build my church.' He speaks of that church under the New Testament, which in future ages was to come. And what follows? 'The gates of hell shall not prevail against it.' You heard before in the Old Testament, that the brass gates were opened to make way for the building of that temple, Isa. xlv. 2. But here in the New Testament there are stronger gates than of brass; here are the gates of hell; which yet Christ, like another Samson, flings off their hinges. As whilst the devil is god of the world, *Ædificabo ecclesiam meam* shall be sure to be hindered, if he can; so whilst Christ is king of this world, and hath all power committed to him, both in heaven and earth, most certainly the gates of hell shall never prevail against it. It is this same *Ædificabo ecclesiam meam*, 'I will build my church,' that hath made all the stir in the world. I remember in the year 1619, or 1620, or thereabouts, when the wars in Germany began, it was reported that a great brass image of the apostle Peter, which had that pretended claim, by which Rome would hold her keys, fairly embossed upon a roll that hung down upon the image, in these words, *Tu es Petrus, et super hanc petram ædificabo ecclesiam: et tibi dabo claves, &c.*, 'Thou art Peter, and upon this rock I will build my church; and I will give to thee the keys,' &c., standing (as I take it) in St Peter's Church at Rome; there was a great and massive stone fell down upon it, and so shattered it to

pieces, that not a letter of all that sentence (whereon Rome founds her claim) was left whole, so as to be read, saving this one piece of that sentence, *Ædificabo ecclesiam meam*, 'I will build my church,' which was left fair and entire.

That promise, 'I will build my church,' is the *magna charta*, yea, the *prima charta*, the great and first charter of the saints in the New Testament; those words in the 16th of Matthew being the first that Christ uttered about it, and so contain within them all lesser promises of all sorts that follow, that concern the building of his church, or any piece of it. Now all that concern the building of his church are reducible unto these two heads: First, the preservation and enlarging of his church mystical, and of his saints on earth; and thus considering them personally, although they should be scattered each from other. Or secondly, the building up his church, as gathered in assemblies to hold forth his public worship in the world, as that place fore-mentioned is apparently to be understood by the next words; for he speaks of the keys in the following verse, whereby are meant all *media cultûs*, all ordinances of worship whereby his church is built. So then this reason, taken from *ædificabo ecclesiam*, branches itself into two parts: the first is taken from his love to his church mystical, or his saints simply considered as such; the second is from his interest in his own worship; for which he loves his churches that are the seat of it more than all the world.

1. His love to his church mystical is such that no mountain of opposition can stand before it, to hinder the enlargement and building of it up. This reason you have Isa. xliii. 3, 4, 'I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.' It is put upon this reason, *quia amavi te*, 'because I have loved thee,' and that more than all the world. Or if you will have it expressed in the language of this similitude here in the text, 'Mountains shall depart, and hills be removed, but my kindness shall not depart from thee,' says God, Isa. liv. 10. It is such a kind of speech as that of Christ's: 'Heaven and earth shall pass away, but not a tittle of my word,' &c.

2. His love to his churches, holding forth his name and worship in the world, is such, as nothing shall withstand the repairing and perfecting of them, and of that his worship, and every parcel of it. If God had not such assemblies in the world, he should have no worship. Therefore these churches are called the 'ground and pillar of truth,' both where it grows and where it is held forth, 1 Tim. iii. 15. He there speaks of church assemblies, as wherein Timothy was to learn how as an evangelist to behave himself, in the ordering and governing of them, as you have it in the words immediately foregoing: 'That thou mightest know how to behave thyself in the house of God,' &c. And the truth is, that that building of the house of God, of which only Zechariah here gives us occasion to speak, was but the completing all the ordinances of worship. It was not so much the building up the nation of the Jews that was here directly intended, but the building of their temple, the seat of worship, and introducing the candlestick, &c. And their assemblings there to worship according to God's own prescription was more to him, and is so still, than whatever else was or is done in the world. In the 87th Psalm, ver. 2, 'The Lord loves the gates of Sion more than all the dwellings of Jacob.' The gates of Sion were the gates of the temple that stood upon mount Sion, set open for the Jews to worship in; and these he loves more than other societies or assemblings, though of Jacob, and this more than them all, take them all together; whether civil in their

cities and families, or religious in their synagogues; where they were capable but of some few, not of all the ordinances that were in the temple.

And the reason of this his love, is the great concernment that his public worship is of unto him. God hath but three things dear unto him in this world, his saints, his worship, and his truth; and it is hard to say which of these is dearest unto him; they are *mutuò sibi fines*. God therefore ordained saints to be in the world, that he might be worshipped; and reciprocally appointed these ordinances of worship as means to build up his saints. In the commandments, the epitome of the Old Testament, the institutions of God's worship have the second place. The second commandment is wholly spent thereon; and therein how jealous doth God profess himself of any aberration or swerving from his own rules. Now jealousy, you know, proceeds from the deepest love. Yea, the third and fourth commandments are taken up about it also: the one about the manner, that his name (for so his worship is called, Micah iv. 5, compared with verses 2 and 8) might not be taken in vain; the other about the time. And then in the Lord's prayer, which is the epitome of the New Testament, in the second petition, if not the first, the worship and government of his church comes in; for his worship is his name, as was said, and we desire that to be hallowed: and nothing is more properly Christ's visible kingdom here than the right administration of ordinances in his church, which do set him up as King of saints. To this purpose I shall open that in the 15th of the Revelations, where, when the saints had got a temple over their heads, ver. 6, as was before hinted, then they call for a true and right worshipping of Christ, and this because he was King of saints. They sing: 'Great and marvellous are thy works, Lord God almighty; just and true are thy ways, thou King of saints, Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: and all nations shall come and worship before thee,' &c. There are three pairs or *conjugata*, which harmoniously answer one to another: first, here is a double title and kingdom given unto Christ, (1.) *Lord almighty;* (2.) *King of saints;* or, if you will, he is King of nations, and King of saints: (1.) King of nations, for so in that parallel place, Jer. x, 7, from whence these words here uttered are evidently taken, and therefore it is quoted in the margin, he is called; and so is all one with that expression here, 'Lord God almighty,' unto which (2.) they add this other, 'Thou King of saints.' And so these two are distinct, and both his titles. Then, secondly, here is a double duty suitably due unto him, according to these his titles, to fear him, and to worship him, both which are expressed by this general, to glorify his name. Thirdly, here is a double declaration of the justness of these titles, and the ground that calls for both these duties; his great and marvellous works in the world declaring him to be Lord God almighty or King of nations, and therefore fear is due unto him; and accordingly in Jeremiah we only read, 'Who would not fear thee, O King of nations?' And then there are his just and true ways, declaring him to be King of saints, which these here in their song add unto that of Jeremiah; and this calls for worship from us unto him: 'Who shall not worship thee, O King of saints? for true and righteous are thy ways and judgments.' In fine, here is Christ's supremacy acknowledged both in matters civil and ecclesiastical, in his government of the world and of his church. And as he is known to be King of nations by his works of providence abroad in the world, so to be King of saints by those true and righteous ways wherein his churches are to walk. And a parallel place unto this latter, as that of Jeremiah was unto the former, is that in Ps. lxviii. 24, where the psalmist, speaking of this worship of Christ, says, 'They have seen thy goings, O God, even the goings of my

King in the sanctuary.' Mark it; the *goings* he speaks of are restrained to his *goings in the sanctuary*, and spoken of him also as the church's King, *my king*. And so the words are the very same in sense that they in the temple here do utter, 'Just and true are thy ways, thou King of saints.' And the psalmist evidently speaks of his ways of worship in the church, as appears by the very next words: ver. 25, 'The singers went before, the players on instruments followed after,' &c., expressing the worship of him in his church in the language of the Old Testament, and he as their King in the midst of them, going in his greatest state. And yet more clearly, ver. 26, 'Bless ye God in the congregations.' Yea, and all this proves to be New Testament too, and a prophecy thereof, though uttered in the phrase of and in a prophecy of the Old. For what is said in ver. 18 before of this their King, is by the apostle, in Eph. iv. 8, applied unto Christ's ascension: 'Thou hast ascended up on high, thou hast led captivity captive, and hast received gifts for men,' namely, the gifts for building of his church, and directing of his worship under the new Testament, as it is expounded by the apostle in the following verses. And therefore, that which I have even now cited out of that psalm, vers. 24, 25, 26, &c., is to be understood as meant of the worship of the gospel in the congregations thereof, erected after Christ's ascension. I shall add but this: these ways are called *just* and *true*, in opposition to ways invented by men, which on the contrary are unrighteous and false: Ps. cxix. 104, 'Through thy precepts I get understanding: therefore I hate every false way.' There is certainly a right rule or way chalked out for every administration in God's sanctuary, if we could find it out.

To illustrate all this by a similitude from other kings. Two things manifest a king to be a king, and shew forth the glory of his majesty: 1. His power and rule abroad throughout all his dominions; 2. The observance, the worship, and state ceremonies that are at court; and these shew him to be king as much as the former. This we may see in Solomon, whose royalty and majesty was held forth thereby, as much as by his power: 2 Chron. ix. 4, 'When the queen of Sheba had seen the house that he had built, the meat of his table, the attendance of his ministers, and their apparel, and his ascent by which he went up into the house of the Lord,' it was said, 'there was no more spirit in her.' And in the 17th and 19th verses, 'He made a throne for the glory of his majesty, the like whereof was not made in any kingdom.' Now, Christ's court on earth are his churches, which are called God's house, Heb. x. 21 and 25 compared. And there his throne is set up, as in the temple of old. In all the visions of God, as sitting on a throne, made unto the prophets, that throne is presented as in the temple. So Isa. vi. 1, 'I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple.' The temple was therefore called the 'place where God's honour dwells,' Ps. xxvi. 8, that is, his court, as some of our king's houses are called honours. And thus in the New Testament, in the representation of the church on earth as worshipping him, Rev. iv. 8th, 9th, and 10th verses, this church hath a throne in the midst of it, and God sits thereon, ver. 5, 6, 7. So that, indeed, there is nothing doth more exalt and glorify God than his public worship, and the government of his church purely and rightly administered: 1 Chron. xvi. 29, 'Give unto the Lord the *glory* due unto his name; *worship* the Lord in the beauty of holiness.' These two are joined together; the like you have Ps. xxix. 2. And it is part of that song which David made when he brought back the ark, and so set up God's worship. And further, in Isa. lx. 7, it is called 'the house of his glory;' and that chapter is a prophecy of the gospel, ver. 5.

Now, if the worship of God, and the government of his house, and every

ordinance thereof, tend so much to his glory, and set him up as King, then how much is he engaged to perfect it! He will fully shew himself to be King of saints in his worship, as well as King of nations in his works. And therefore, as his work is said to be perfect, Deut. xxxii. 4, so he will in the end make his worship perfect (I speak for the outward administration of it,) even the perfection of beauty, as the psalmist calls it, Ps. l. 2, which it cannot be styled whilst any part is wanting or misplaced; or, to conclude this reason in the language of the metaphor in the text, God is not like the foolish builder, that will begin to lay the foundation of his church, and not fully perfect and finish it.

Use 1. The first use shall be an extract of the first branch of this doctrine. Let God's people, therefore, know their strength. Though their enemies be as mountains, yet in a cause of God and his church, let them not be affrighted at them, Deut. vii. 21; yea, let them despise them all, as the phrase is, Isa. xxxvii. 22. When Rabshakeh brought a threatening embassage from the king of Assyria, with this preface unto it, 'Thus saith the great king, the king of Assyria,' Isa. xxxvi 4, 'Where are they among all the gods of the countries, that have delivered their land out of my hand?' &c. In answer to this, what doth good Hezekiah, through the prophet's encouragement, return again, but this, 'The virgin, the daughter of Sion, hath despised thee,' Isa. xxxvii. 22. Although she be but a virgin, yet she hath a champion who is in love with her, that will take her part, and fight her quarrel. The people of God are weak in themselves, but they have a strong captain; so Christ declares himself to be unto them: Joshua v. 14, 'As the captain of the Lord's host am I come.' And if a lion be the captain, though the army consists but of harts and sheep, yet they will be too hard for the wolves that come against them. It is the comparison the Scripture useth: Isa. xxxi. 4, 'Like as the lion and the young lion roaring on his prey, when a multitude of shepherds are called forth against him, so shall the Lord of hosts come down to fight for mount Sion, and for the hill thereof.' And then how still and quiet is the enemy and avenger! Jesus Christ was born, as to be a king, so a conqueror; and we may style him King Jesus the Conqueror. So Rev. vi. 2, 'He went forth conquering, and to conquer.'

Use 2. If God will throw down all mountains of opposition that hinder the perfecting of his church, then get up your faith and resolution for this great work of reforming the church, and forecast not what opposition you are like to encounter with; get but your hearts filled with faith, and you will be able to say (as Zerubbabel here), 'Who art thou, O great mountain?' It was long ere Zerubbabel could be brought to believe, or to resolve to do it, the discouragements were so great. The greater mountain of the two was the unbelief in his own heart; but when he once did resolve to set upon the work, he found all those mountains to vanish before him. To speak still in the language of the metaphor: have but as much 'faith as a grain of mustard seed,' and you may 'say to this mountain, Be removed into the sea, and it shall be removed.' Hezekiah was a great reformer; 'he removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent,' 2 Kings xviii. 4; and then, withal, it is added in the following words, 'He trusted in the Lord God of Israel,' ver. 5. They that will reform a church or state, must trust more in God in doing it than in any work else.

Use 3. It is a word of caution; for if the worship of God and every part of it doth so much concern God's glory (as hath been shewed in the reason of this doctrine), then take heed how you meddle with it. Be sure you set the service of the house of the Lord in its right order (as the phrase is of Heze-

kiah's reformation, 2 Chron. xxix. 35), and that according to clear light from the word of truth. Know and consider that you meddle with edge tools when you take this work in hand (which I speak, not to discourage you from it, but to make you wary in and attentive to it); more than all the works you ever did set your hands and hearts unto. It was a good and a religious purpose in David to bring back the ark, and for the substance of the duty he was right in it. He mistook but in the order; he set it upon a cart, whenas the priests should have carried it. Himself thus speaks of it: 'We sought not God after the due order' (that is, God's institution), 1 Chron. xv. 30; and when it was like to fall (God confuting thereby their error) Uzzah did but touch it to keep it up (and that too was done out of a good zeal). God smote him for it, though God himself acknowledged it to have been but an 'error' or 'rashness' in him, even when he smote him: 2 Sam. vi. 7, 'The anger of the Lord was kindled against Uzzah, and God smote him for his error.' But yet it was an error about the ark (God's worship), and a small one there is dangerous. But you will then say, We had best not meddle with it at all, but let it alone, and leave it as it is. It is true that David himself in his fear had just the same thoughts: 1 Chron. xiii. 12, 'David was afraid of God that day. How (says he) shall I bring the ark of God home to me?' If men be stricken thus for touching of it, God be merciful to me (thought he), let it rather remain where it is: 'So David brought not the ark home to himself, but carried it aside into the house of Obed-edom,' ver. 13; but God did soon confute him of this his error also, for the 14th verse tells us that 'the Lord blessed the house of Obed-edom, and all that he had.' And when David began to bethink himself, Surely if it brings a blessing upon the house of Obed-edom, it will do the like on mine too. And then we read in the 15th chapter, 'He prepared a place for it, and brought it home;' and he, being by this breach made put upon searching into the word, found that the Levites only ought to carry it; and that because they did it not at the first, the Lord therefore made a breach upon them, ver. 30. Now, above all we observe, that when he amended that error and brought it home, he was blessed, and blessed indeed; for no sooner did he think of building a house for it but God promised to establish his house for ever, 2 Sam. vii. 11. And read the 18th chapter, and you shall see how all his enemies upon this were subdued afore him. And then of his son Solomon, God says in the 13th verse, 'He shall build an house for my name, and I will establish the throne of his kingdom for ever.' His own house and the kingdom were established together by it. Thus likewise when this second temple was to be finished, God provokes them to it by this, 'From this time will I bless you,' Hag. ii. 19; and as he blessed them, so he will bless you and your families, and the kingdom. To instance in some particulars, which have been in your hearts also, as that purpose was in David's, together with encouragements out of the Scriptures suited thereunto. You have declared your godly resolution to be (to express it in your own words), to use your utmost endeavours to establish learned and preaching ministers, with a good and sufficient maintenance, throughout the whole kingdom, wherein many dark corners are miserably destitute of the means of salvation, which project tendeth to enlarge Christ's mystical church. From this time God will bless you (look for it), and establish the kingdom by it. The Scripture, for your encouragement, holds forth an example of just the like practice of one of the best kings, and of that same blessing following upon it, which is in all your aims: 2 Chron. xvii. 7–10, 'Jehoshaphat, in the third year of his reign, sent to his princes to teach' (that is, to countenance the teaching of the word) 'in the cities of Judah, and with them the Levites and priests; and they taught in Judah,

and had the book of the law of the Lord with them, and went throughout all the cities of Judah, and taught the people.' Here is the same practice that you have resolved upon, and the success is answerable to your hearts' desire; for, ver. 10, it follows, 'And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, and they made no war against Jehoshaphat.' This will secure the land as much as that posture of war you intend. You have also issued out an order for the purging out divers innovations in and about the worship of God, for the abolishing of all crucifixes, scandalous pictures, &c., and other the like superstitions. Go on to establish it; you will establish the kingdom by it. Not to quote the book of Kings and Chronicles, which is abundant in such examples, we have an instance more ancient of the like blessing of God upon the like practice: Gen. xxxv., Jacob reformed his family of all their strange gods, and all their earrings, ver. 2 and 4, and the success was, that the terror of God was upon all the cities round about them, ver. 5. You have likewise declared that you intend a due and necessary reformation of the government and liturgy of the church, &c.; you will find the like blessing to be upon this also, in the war you have undertaken against the popish Irish rebels. When Abijah, king of Judah, was to fight with Jeroboam, king of Israel, that had perverted the worship of the Lord, see how he pleads the cause against them and his army: 'Ye have cast out the priests of the Lord; but as for us, the Lord is our God, and we have not forsaken him; and the priests which minister unto the Lord are the sons of Aaron;' that is, such as by God's own appointment were to govern the church, and to minister afore the Lord: 'And they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense; the shew-bread also set they in order upon the pure table, and the candlestick of gold, with the lamps thereof. We keep the charge of the Lord our God, but you have forsaken him; and behold God himself is with us for our Captain, but you shall not prosper,' &c. ver. 9–12. And the issue of all this is recorded ver. 16, 17, 'God smote Jeroboam and all Israel before Abijah and Judah, and the children of Israel fled before Judah; and Abijah and his people slew them with a great slaughter, so that the children of Israel were brought under at that time.' But on the contrary, if you falter in the matter of religion and worship, know that from that time God will curse you, as he did Jeroboam and Israel with him, who, when he had set up the calves to hold the people to him, God threatens his house, to take it away, 'as a man takes away dung until it be all gone,' 1 Kings xiv. 10. And as for Israel and the state of that kingdom, he threatened to smite it as a reed is shaken with the water, ver. 15. Whereas you may stand as a rock in the waters, and all alterations and turnings of the stream would but dash and break themselves upon you, you all that while abiding firm and unmoved; you will then become as a reed in the waters, tossed up and down with contrary motions of fears and troubles, as the stream carries you this way or that way, even as that state of Israel from that time was but fluctuating, and at best 'unstable as waters,' with variety of governments and governors, the stream of the people sometimes turning one way, sometimes another (as in the story appears); and in the end God says that he will 'root up Israel out of this good land,' and pluck up this reed even by the roots, when it hath been tossed awhile up and down. So it follows there.

I will end this caution with two rules. First, be sure you establish nothing but what you have full, clear, and general light for. Secondly, condemn nothing, and suffer nothing to stand condemned, in which you in your consciences are doubtful there may be a truth; for if you should build the least hay and stubble, you will not only suffer loss, but lay a foundation of

a new rent and division in the age to come. For there is a Spirit mentioned in the text, even the Holy Ghost, who will not rest working in men's spirits till the whole building be rightly framed according to the pattern in every piece of it. And whatever is amiss, and not according to his mind, the light of his fire will both discover it and burn it up; which leads me to the fifth observation, which is this,

Obs. 5. That God carries on the work of finishing his temple, 'not by power nor might, but by his Spirit.' By *Spirit* he meaneth the Holy Ghost, by a more immediate hand stirring up men's spirits unto this work; turning and convincing them of the truth, and of their duty towards it; and likewise by coincident acts of providence, so apparently wheeling about to the effecting of it, that though *might* and *power* be brought to concur in it, yet so as his hand alone shall be seen and acknowledged in it. And thus his *Spirit* here is manifestly interpreted in the 10th verse, where it is said that as all should 'see the plummet in the hand of Zerubbabel' (the instrument of building it), so they should perceive those 'seven eyes of the Lord, which run to and fro through the whole earth' (that is, his eyes of providence, called *seven*, because of their perfection), these to have so guided and managed all the affairs thereof, that all the rays and beams of providence issuing from those eyes might be seen to meet in the accomplishment of this as their ultimate aim and scope. Now these seven eyes, Rev. v. 6, are called 'the seven spirits of God, sent forth unto all the earth.' And Rev. i. 4 are plainly interpreted to be the Holy Ghost in his various workings, for 'grace and peace' is there wished 'from the seven spirits.' Thus much for the explication of it.

Now that the building of the temple is thus more immediately carried on by the working of the Holy Ghost, you may read it all along in all the story of the building of this temple in the Old Testament, as likewise in that of the New.

First, the laying the foundation of this temple, it was done indeed by the power and might of Cyrus; but yet, Ezra i. 2, it is added, 'The Lord stirred up the spirit of Cyrus;' and how, but by a mere act of foresight or providence aforehand about it? God had, an hundred years before his birth, by his Spirit written a prophecy of him, and that by name, Isa. xliv. 28, which these Jews shewing him, God's Spirit stirred up his spirit thereby; for in his proclamation himself says, 'The Lord hath charged me to build him an house at Jerusalem,' so ver. 2 of Ezra i. And when he had thus given leave to the Jews to go and build it, yet still it was a great matter of self-denial to them to leave their houses and gardens which they had built and planted at Babylon, Jer. xxix. 5. Therefore it is further added in the fifth verse of that first of Ezra, 'Then rose up the chief of the fathers, and the priests and Levites, with all them whose spirit God had raised up, to build the house of the Lord.' And then again, when it came to this second work, the finishing of it, they were exceeding backward to it; but God sent two prophets, who convinced them of their duty; and therefore, Hag. i. 14, it is expressly and on purpose put in, that 'the Lord stirred up the spirit of Zerubbabel, and the spirit of Jeshua, and the spirit of all the remnant of the people, and they came and did work in the house of the Lord their God.' And again, whereas the Persian kings had made decrees against the building of it (which was the greatest impediment of all the rest), God brought Darius his heart at last off to it, and that by so unexpected a way, as made all the people joyful. So it is expressly said, Ezra vi. 22, 'They kept the feast of unleavened bread with joy: for the Lord had made them joyful, and had turned the heart of the king of Assyria unto them, to strengthen their hands

in the work of the house of God.' Yea, and his heart was so much stirred in it, that he not only makes a decree for it, ver. 8, but likewise against all those that should oppose it, under a capital punishment, ver. 11; yea, he curseth all that should 'put to their hand to alter it,' ver. 12, so that the enemies that before opposed it were now constrained to further it, ver. 13. All this was done, as you see, 'not by power, nor by might, but by God's Spirit.' Thus much for this instance in the text out of the Old Testament.

See the like in God's building his church in the New; both in setting up his church in the world at first, when heathenism, backed with the power of the Roman empire, stood in the way of it, and likewise in raising it up again, when antichrist had thrown it down. For the first (the erecting of it), did he use might, or power, or an army (as it is varied in the margin), to conquer the world by? No such matter. He chooseth twelve or thirteen men, whereof the most were poor fishermen, and he sends them not all together in one troop neither, but dispersed apart into several parts of the world, some taking one country to conquer, some another: the most ridiculous course in appearance for such a design that could be imagined. Yet (as Rev. vi. 2) Christ in these went forth 'conquering, and to conquer,' and took nothing with him but his bow (as it is there) and his arrows (as it is Ps. xlv. 5), the preaching of the gospel, even 'the foolishness of preaching' (as the apostle calls it); yet hereby the people fell so under him (as the psalmist's phrase there is), that in three hundred years that whole empire was turned Christian, and heathenish worship thrown down; and this, you see, 'not by power, nor by might, but by his Spirit.'

But then again antichrist steps up, the beast of Rome, and 'after him all the world wandered' (that is, the European world), Rev. xiii. 3, saying, 'Who is like unto the beast? who is able to make war with him?' ver. 4. But at the 14th chapter a lamb encounters him, and but with a handful in comparison, out from among whom he sends a few emissaries, to 'preach the everlasting gospel to every nation, tongue, and kindred,' ver. 6, &c.; and in the end he wins all the northern kingdoms to embrace that gospel, and will still go on to conquer and win ground; so that, in the 15th chapter and 2d verse, we read of a perfect victory over the beast. And whereas before it had been said of 'his holiness' the pope, 'Who is like unto the beast?' now it is said, ver. 4, 'Who shall not fear thee, O Lord? for thou only art holy.' And whereas afore 'All the world wondered after the beast, and worshipped him,' the world is now so altered, that it is said, 'All nations shall come and worship before thee,' in the same 4th verse. And now the wonder is as much how all this is brought about: 'Not by power, nor by might, but by his Spirit.' So it is expressly said, 2 Thes. ii. 8, speaking of 'this man of sin,' he says, 'Whom the Lord shall consume with the Spirit of his mouth;' that is, by his Spirit, in the preaching of the gospel, and working in the hearts of men, and overcoming kingdoms unto Christ and his church. So we read, Rev. xvii. 4, 'The Lamb shall overcome the kings that made war with him,' and yet not by power, but by his Spirit.

Reason. The reason of this is, because the building of God's church is his own business, in a more special manner, more than any other; therefore he will be sure to do it himself, and more immediately be seen in it. As it is said of Christ personal (the tabernacle of his human nature), Heb. ix. 12, that it was 'not made with hands, that is to say, not of this building' (as the apostle there speaks); that is, it was not framed by the power of nature, as other men are, but by the Spirit; so it is true of Christ mystical, his body, and the tabernacle of his church. It is not of the ordinary make that other societies of men (whether families or kingdoms) are of; it is not made with

hands (with human wisdom or power, as they are), that is to say, is not of this building. Thus, Heb. iii. 4, 'Every house,' says the apostle, 'is built by some man;' that is, all kingdoms, families, and societies, God in an ordinary providence leaves to men to build in their own way; but, says he, 'he that built all things is God.' Which is spoken of God's building his church (which is his house), and all things appertaining unto it, as is evident both by the foregoing words, ver. 3, 'He that built the house' (the apostle speaking of Christ, who is God) 'hath more honour than the house,' and also by those words that follow after, 'Moses was faithful in all his house' (namely, in the building of that house then), 'as a servant; but Christ as a Son over his own house (now); whose house are we.' The reason why thus himself by his Spirit builds it, is held forth in that one word. It is his own house, and therefore he will oversee the doing this himself; and will do it so that none shall share in the glory with him, although he useth them.

Use 1. First use is that which is made of it in the 10th verse, namely, that in matters which concern the building of the church, we should learn to 'despise* the day of small things.' The prophet speaks it by way of reproof, 'Who hath despised the day of small things?' because the beginnings of this work then were but small, and there was little appearance in human foresight to effect it. Therefore, who almost was there that did not despise it and despair of it? Remember that there is a Spirit in the text, and no man knows how far he may carry on the smallest beginnings, which he lays as the foundation of his greatest works, that his own immediate hand may the more appear. 'The kingdom of heaven' was at first but 'as a grain of mustard-seed,' says Christ, 'the least of all seeds; but when it is grown, it is the greatest of herbs, and becomes a tree,' Mat. xiii. 32. In Dan. ii. 34, 45, there is mention made of 'a stone that was cut out of the mountain without hands;' which expression is used not only to shew the divine power that accompanied it, but to intimate that it was at first but some little stone which without hands dropped out, or was blown down from the mountain; for if it had been a great one, it must then have had hands to cut and hew it out, and to throw it down. And yet, lo! 'this little stone became a mountain, and filled the whole earth,' as it there follows.

A second use is that which is in the text, that when you see anything done for God's church, beyond the reach of human wisdom and foresight, that you would fall down and cry (as they are taught here, ver. 7), 'Grace, grace, unto it.' You are not to cry up, Zerubbabel, Zerubbabel, that is, any means or instrument whatever, whether king or parliament, much less this man or that man, but to exalt the free grace of God, the work of which alone it is and hath been.

One word more unto Zerubbabel; the text calls for it: 'This is the word of the Lord unto Zerubbabel.' From which let the observation be this:

That this work of finishing the temple lies first and chiefly upon Zerubbabel and his elders to take care of, that is, upon prince and elders. And though Jeshua and his fellows the priests are intended (as being the one of those olive-trees formerly mentioned), yet Zerubbabel and the magistrates are only spoken to. All such motions should come first from you; it is your duty to be the he-goats of the flock, to lead on all the rest, as the prophet Ezekiel speaks. Thus, Ezra i. 5, 'Then rose up the chief of the fathers of Judah and Benjamin to build the house of the Lord;' it had otherwise never been done to purpose. So in the building of the temple at first, the motion came first into David's heart: 1 Chron. xxix. 3, 'I have,' says he, 'set my

* Qu. 'not to despise'?—ED.

affection to the house of God.' And then, ver. 6, 'The chief of the fathers and princes of the house of Israel,' they follow; and then fell in the people, and they rejoiced and offered willingly, so ver. 18. You should commend unto the people what is good and right: 'Let us bring back the ark of our God unto us,' said David, 1 Chron. xiii. 8; and no sooner had he commended it unto them, but (as it follows, ver. 4), 'all the congregation said they would do so: for the thing was right in the eyes of all the people.'

And the reason why this is your more especial duty is, because God hath honoured princes and magistrates above, and set them over, others. And as those who honour God, God will honour, so those whom God hath honoured, he expects should honour him, and you cannot do it better than this way; for how much his honour is concerned in his worship, you heard before.

Let the honour of it move you. Take the renowned men in Scripture, and their greatest glory hath been to be builders of God's house. It is mentioned as Moses his highest honour, Heb. iii. 2–4. And David, though a king already, accounts this a greater honour than his crown. So 1 Chron. xxix. 14, 'Who am I,' says he, 'and what is my people, that we should offer so willingly?' He speaks it of offering towards the building of the temple. And in the New Testament it is the apostles' honour, that they were master builders; yea, it is made Christ's highest honour: Heb. iii. 3, 'This man was accounted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.' So far as you are capable of it, and have power to do it, be in this conformed unto him. The prize of this honour is set before you, and you have the first offer of it. An opportunity such as these last hundred years well nigh have not afforded the like to it. This parliament seems to have been called by God 'for such a time as this;' and if you will not do it, God will do it without you. As he said that deliverance, so (say I) reformation will arise some other way. God hath a Spirit here in the text that will work it out in men's hearts, if power and might should not; and that will be little to your honour, as Deborah said to Barak. In the 5th of Micah, ver. 7, 'The remnant of Jacob' is said to be 'as a dew from the Lord, and as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.' The prophet useth two similitudes, to shew both that the multiplication and growth of the church depend not upon man: first, for their propagation, and their being multiplied, he compares them unto the dew, which is engendered and distilled from heaven immediately; therefore, Ps. cx. 3, new converts added unto the church are compared unto the dew, and God's begetting of them unto 'the womb of the morning,' when over night the earth was dry. Again, the growth and maintaining of them he compares unto the sprouting up of herbs and grass in wildernesses where man comes not, and so their springing 'tarrieth not for man, nor waiteth for the sons of men,' for them to come with watering-pots to nourish them (as herbs in gardens do), but these have showers from heaven that give the increase: 'I the Lord,' speaking of this vineyard, 'do keep it; I will water it every moment,' Isa. xxvii. 3.

The conclusion. Now for a conclusion, and winding up of all. Is this word of the Lord spoken to you in a way of general application only, such as similitudinary examples, which in some things hold a likeness, use to have, (all things happening in the Old Testament 'for examples, and are written for our admonition, upon whom the ends of the world are come,' as the apostle speaks, 1 Cor. x. 11)? Or is there not some more special word that applies this vision of the candlestick and olive trees as prophetic types of the

like work of finishing the temple, to fall out under the times of the gospel, when the church is come out of popery? That Babylon was the prophetic type of Rome, you all know where to find that; it is in the 17th and 18th of the Revelations, and so applied by the Holy Ghost. And that the foundation of this temple was the type of our first reformation, when we came out from Babylon, was in the first observation shewn you out of chap. xiv. and xv. And that the Samaritans are by the Holy Ghost made the type of those that shall in any age corrupt the worship of God, by mingling idolatrous or popish superstitions, as our innovators have done, we meet with the application thereof, by the Holy Ghost himself, unto some living in the best of churches under the gospel, namely, that of Philadelphia, Rev. iii. 9, 'who say they are Jews, and are not; Behold (says God), I will make them to come and worship before thy feet, and to know that I have loved thee,' (as speaking unto that church.) Now, whereas the Holy Ghost, describing them to be such as 'say they are Jews, but are not,' it is in a periphrasis of speech all one as to say they are Samaritans. Josephus tells us that, when the Jews were in a prosperous estate, the Samaritans would then say that they were Jews; and that fore-mentioned place, the 4th of Ezra, manifestly implies as much, for they there plead, 'We worship God as you do,' &c. And although we pass not this judgment on men's persons, yet we may speak of causes and things, as the Scripture hath done before us. Now, as certain it is that those God's magistrates who, under the times of the gospel, especially in these last days, have and shall assist the reformation of the churches from under those Samaritan superstitions intermingled with their worship, and shall afford their countenance and aid to the finishing and perfecting the temple, they are typified out by the olive trees here (which were then Zerubbabel, their chief governor, and his elders). And accordingly we find as express an application of it by the Holy Ghost himself, as prophetically intended herein. Thus, in the same book of the Revelation (in which prophecy of the New Testament the Holy Ghost borrows all the elegancies and flowers in the story of the Old, thereby to set out the story of the New in succeeding ages), in the 11th chap. ver. 4, the Holy Ghost describes the two witnesses that should oppose the beast and his party in all, and especially the latter, ages, saying, 'These are the two olive trees, and the two candlesticks, standing before the God of the earth,' where, by the candlesticks, are meant the churches, as was shewn before, and by the two olive trees, the eminent magistrates and ministers that supply oil for the maintaining of these churches' light and glory now, as Zerubbabel and Jeshua the priests did then. Yea, the Holy Ghost deciphers them not only by the very same hieroglyphic that is presented here in Zechariah, but also he useth the very same words which we find there in the interpretation of the vision, 'standing before the God of the earth.' And, further, this vision of the candlestick, and those two olive trees, in Zechariah, did signify, as was shewn, not so much, if at all, the first laying of the foundation of the temple, which had been done many years before; but was eminently, if not only, to hold forth that work of finishing and completing it, which remained then to be done, and to stir them up thereunto was that vision as there given. Therefore, answerably now, the full analogy of the type must principally fall upon, not so much the first reformation, as upon a second work of the perfecting and finishing of them. And accordingly, as Zerubbabel there in Zechariah is seen, 'with a plummet in his hand,' ver. 10, to measure out what remained unfinished for the building of the temple, so here in the 1st verse of the 11th of the Revelation, John hath a 'reed given him,' (he representing the godly of those ages) and is bidden to 'measure the temple

of God, and the altar, and the worshippers;' and this, as supposing a temple to have been already built, only having too vast and great an outward court laid to it, ver. 2. And although the computation of the whole time of antichrist's reign is there mentioned and annexed to these occurrences, yet but to this end, to shew how that time allotted him to reign should end and expire; and so in that to shew what passages should fall out in the church, towards the expiration of it, as a warning and signal of it (whereof these are the chief); for, chap. x. ver. 6, the angel that gives that prophecy in the 11th, swears that time should be no longer (that is, the beast's time), but until the days of the seventh trumpet, which were shortly then approaching; for immediately after these occurrences rehearsed, we find that that seventh trumpet sounds, ver. 15 of that 11th chap.

But then, you will say, there is mentioned after this an overcoming and killing of these witnesses by a war of the beast, even his last war against the saints, whereby he shall throw down their candlesticks, and cut down these olive trees; and, if so, where then is all the encouragement which you have given?

I dare not say that this killing is as yet to come. It is the greatest controversy in this book whether it be past or no; but, however, supposing it not yet past, to take off discouragements from thence,

First, For the time of it, we know it not how long, it may be a good while unto it, and, in the mean time, we may yet enjoy a summer of the gospel, and an harvest of a better reformation, a little time of which (if it were to be bought) were worth a world.

Secondly, If you attentively observe it, you shall find that killing expressed by an allusion unto Christ's being crucified at last, and then their rising again, like his rising again with an earthquake, and ascending unto heaven, as these are said to do, ver. 11–13. Now, with what doth Christ comfort himself before he was to die? 'Destroy this temple,' says he, 'and in three days I will raise it up again;' with the same may you be encouraged also, though you supposed it yet to come. It is but a *destruite hoc templum*, a destroying of that you are about to repair, this temple, and but for three days and an half, no longer; for 'After three days and an half' (as it is twice said, in the 9th and 11th verses), God will rear it up again, and that with advantage, making a better edition of it, even an holy of holies, in which the ark is seen (as ver. 19), in comparison of the former. Yea, and further (as some think), this killing shall be but a civil death, that is, of them as witnesses only; not a natural death, as men. (For how else are their bodies said to lie dead for three years and an half?) And so the same persons shall rise again, and enjoy the fruit of their former labours, and ascend into a greater glory.

And thirdly, Suppose this should come upon you, even when you are about to finish your work (as the 7th verse hath it, ὅταν τελέσωσι, when these olive trees are about to finish or perfect their testimony (as some do read it), yet let not even this cause you any whit to forbear this work. Christ knew he was to be crucified, yet he casts the money-changers out of the temple; and so do you. Purge and reform the temple, though you die for it in the doing of it. It is worth the observing, that though it was told good king Josiah, in the beginning of his reign, that God would bring evil upon Jerusalem, because of their apostasy in Manasseh's time, and he knew that all he could do in reforming should not quench God's wrath, 2 Kings xvi. 17, yet he reformed with all his might, and therein 'there was no king before him that was like unto him,' ver. 23, 25. Do you your duty, and serve your generation (as David is said to do). 'Be strong, and let not your

hands be weak, for your works shall be rewarded,' as it is in 2 Chron. xv. 7.

I conclude all with that speech unto this whole State, which David used to Solomon, concerning the building of the temple in his days: 1 Chron. xxviii. 20, 21, 'Be strong, and of good courage, and do it: fear not, nor be dismayed, for the Lord God will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. And behold, the courses of the priests and the Levites shall be with thee, for all the service of the house of God: also the princes and the people will be wholly at thy commandment.'

Die Mercurii, 27 *Aprilis* 1642.

It is this day ordered by the House of Commons in Parliament, that Mr Goodwin and Mr Caryll be desired to print their sermons preached the last fast-day before the said House; and that no man shall print those sermons for the space of two months next ensuing, without their particular licence and approbation.

H. ELSYNGE, Cler. Parl. D. Com.

These are to give notice, that I appoint R. Dawlman to print my sermon.

THO. GOODWIN.

APPENDIX.

NOTE.

It is necessary that we should give some account of the pieces that follow. The first is copied from a folio volume of 'broad-sheets,' in the British Museum. No date or authentication is attached to it, but it forms part of a collection of similar documents attributed to the Divines of Goodwin's time. We have no doubt that it is, as it professes to be, a genuine collection of *Goodwiniana*, collected by some loving friend.

The others, Nos. 2–11, are notes of sermons by Goodwin, taken by one of his Cambridge hearers. They are copied from an interesting MS. volume belonging to Mr Grosart, containing notes of a great number of sermons by Cambridge preachers, between November 1629 and August 1630. The volume is inscribed on a fly-leaf, *MS. by Dr Crackenthorpe,—Purchased by Mr Paul with his Bible and his Defence of Constantine, January* 20. 1838.—*J. P.* Then a note in pencil informs us that *J. P.* is *J. Player of Saffron Walden, Essex.* We see no reason to doubt that the notes are in the handwriting of Dr Crackenthorpe. At all events, they are certainly as they were written from day to day by some one of Dr Goodwin's hearers at Trinity Church. They are not of great intrinsic value, especially as most of the sermons from which they are taken are extant. But this gives them additional interest as a curiosity. In comparing their meagreness and confusion with the fulness and order of the sermons as published, we ought to remember that the auditor probably heard only the rough draft of the sermons, which were afterwards elaborated and expanded for publication.

A few blanks occur, representing words that we have been unable to decipher. It is quite possible that these ought to have been more numerous, as there are some other words that we may have read wrongly; but these, if any, we are confident are very few. We cannot but congratulate ourselves on being able, through Mr Grosart's kindness, to enrich our reprint of Goodwin's Works with what is virtually a work of his hitherto unpublished.—Ed.

APPENDIX.

1. SHORT, HOLY, AND PROFITABLE SAYINGS OF THE REVEREND DIVINE, DOCTOR THOMAS GOODWIN,

WHO DEPARTED THIS LIFE FEBRUARY 23. 1679–80.

(From a Rare Folio in the Library of the British Museum.)

We sail to Glory, not in the salt Sea of our tears, but in the red Sea of Christ's precious Blood.

A sanctified Heart is better than a silver Tongue.

A Heart full of Graces is better than a Head full of Notions.

Notional knowledge, it makes a Man's Head giddy, but it will never make a Man's Heart holy.

The Wheat and the Chaff, they may both grow together, but they shall not both lie together.

In hell there will not be a Saint amongst those that are terrified; and in heaven there will not be a sinner amongst those that are glorified.

Will you pity a body that is going to the Block? and will you not pity a Soul that is going to the Pit?

What a sad visitation is that, where the Black Horse of Death goeth before, and the Red Horse of Wrath followeth after!

A Man's Condition in this Life may be honourable, and yet his State as to another Life may be damnable.

There cannot be a better being for us, than for us to be with the best of Beings.

That which makes Heaven so full of Joy is, that it is above all fear; and that which makes Hell so full of Horror is, that it is below all hope.

To be a Professor of Piety and a Practiser of Iniquity is an abomination to the Lord.

Oh! Sin is that Mark at which all the Arrows of Vengeance are shot.

Were it not for Sin, Death had never had a beginning; and were it not for Death, sin would never have had an ending.

Oh! did Sin bring Sorrow into the world, then let Sorrow carry Sin out of the world.

Let the Cry of your Prayers outcry the Cry of your Sins.

Nothing can quench the fire that Sin hath kindled, but the water which Repentance hath caused.

You that have filled the Book of God with your sins, should fill the Bottle of God with your tears.

He can never truly relish the sweetness of God's Mercy, who never tasted the bitterness of his own misery.

None can promise us better than Christ can, and none can threaten us worse than Christ can.

Can any Man promise us anything better than Heaven? or, can any Man threaten us with anything worse than Hell?

Heaven is promised to those that love Him, and hell is to be the Portion of those that hate him.

To live without fear of death, is to die living: to labour not to die, is labour in vain.

Men are afraid to die in such and such sins, but not afraid to live in such and such sins.

Oh! the hell of horrors and terrors that attend those Souls that have their greatest work to do when they come to Die!

Therefore, as you would be happy in Death, and everlastingly blessed after Death, prepare and fit yourselves for Death.

Did Christ Die for us that we might live with Him? and shall we not desire to Die, and be with Him?

A believer's dying day is his crowning day.

God protects Men when they are in His way, but not out of His way.

Sin is never at a higher flood, than when Grace is at a low ebb.

Though the Church's Enemies may be Waves to toss her, yet they shall never be Rocks to split her.

It is not a time for Sion's Sons to be Rejoicing, when their Mother is Mourning.

When the Church's adversaries make long furrows upon her back, we should cast in the seed of tears.

Many, instead of sympathising with Believers in their Misery, are censuring them for their Misery.

True love to Christ can walk on the water without drowning, and lie on the fire without burning.

How shall we land at the Haven of Rest, if we are not tossed upon the Sea of Trouble?

A saint of God lives upon the love of Life, and fears not the terror of Death.

None are so welcome to that spiritual Canaan as those that swim to it through the Red Sea of their own Blood.

Saints are not so much afraid of suffering as they are of sinning: in suffering, the offence is done to us; but in sinning, the offence is done to God.

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2. Mr Goodwin of Katherine Hall, at Trinity, the 5th of November 1629.

They knew God, but glorified him not as God, neither were thankful.—Rom. I. 21.

Thankfulness hath relation to God as a good God. Thanksgiving is the subject I am upon; and it is the duty of this day to reckon up some of God's common mercies to this land. The Lord made all men of one blood, yet he appointed certain times for them to live in; and therefore some ages are happier than others;—nations, some are happier than another. We could never have come forth in a more happy and blessed time.

1. For the age, which is counted the dotage, yet is blessed. Two blessings make a nation happy: (1.) Human knowledge and wisdom; (2.)

Knowledge of God, which sanctifies saints, as the other civiliseth men. Both lights have shined more clearly now than in any age: (1.) For the human knowledge—the Egyptian—all hath been afforded us. (2.) The knowledge of God, of which any nation hath not been partaker of. Blessed are those eyes that see those things ye see: Deut. v. 3, 'The Lord made that covenant with us, not with our fathers.' That light, in regard of the people's light, though not as the ministers'; full sea it is now, if ever it was, amongst the people.

2. The place. If thou hadst had the wings of a dove to cull out the place thou most desired, couldst thou have culled out a more happy place to set thy foot in than this?

3. For the healthful temperament of it in regard of fundamental laws, which are as a wholesome air to the body. We enjoy our own good, which cost our forefathers much pains.

4. The succession of princes, which was sometime hazarded, but God hath continued it still. For this God is to be magnified, for they are, 1 Sam. ii. 8, the pillars of the world; for he compares the world to a rotten house, which is underpropped with such pillars. 1 Tim. ii. 2, he commands to give thanks for kings; for heathen, much more for Christian. Great things hath he done for us, which are never to be forgotten, in delivering us so often.

5. The peace and tranquillity of this land, which is above all blessings; therefore, saith Solomon, Prov. xvii. 1, 'More one morsel in quietness,' &c. Blessed are the people in such a case; but peace with gospel, as fair weather in harvest: Acts ix. 31, 'Then had the churches rest, edified, comforted.'

6. The security of religion established amongst us, and a standard of religion as the doctrine of the churches. The saints who live amongst you are in great abundance. The preaching of the gospel, which excels all the Jesuits; they cannot imitate us herein, because God helps us to make sermons in an immediate manner.

7. The special deliverances of this land, which are two great ones: that in '88, and this which we celebrate, wherein God gave us new charters, and renewed our lease of the gospel that we have had. Oh! what cause have we to be thankful. This day is holy to the Lord as a Sabbath as a fast; though our hearts ought to run in another channel, namely, of thanksgiving, they are mourning. Now, as these mercies are public, so public thanksgiving ought to be had; and herein we may make melody to the Lord. You that are students ought to regard this the more,

1. Because they are common mercies and public. Because all the mercies God brings on this land are for your sakes. They are all yours, 'that the abundant grace might,' &c., 2 Cor. iv. 14, 15.

2. Because by public mercies God hath most glory. His name is made glorious in this world. This is a second motive the apostle adds, 'to the glory,' &c.

3. For your brethren you ought to give thanks. It is your duty; it is meet to do so. Ps. cviii., this David rejoiced in; Acts xxiv., the Jews were thankful for their peace.

Now I will shew you the greatness of the sin of unthankfulness, to press it on you.

1. Because the object is God's goodness; we are unthankful immediately to God. In that you are unthankful unto God, you sin against the value of goodness, for the despising of which there is a treasure of wickedness* and wrath, Rom. ii. 4. Again, his goodness is his glory; therefore it must

* So in the MS.; but qu. 'judgment'?—Ed.

needs be great. His mercy is the thing is most dear to him; it is the tenderest part; therefore called the 'bowels of mercy,' and 'tender compassion.'

2. It is an unnatural sin, because the light of nature doth condemn it, Luke vi. 32, 33. Sinners love those that love them. He loads you daily with mercies; but, Amos ii. 13, you do load him with sins. The cords of love are called the cords of a man. The beasts will be thankful in their kind; nay, the insensible creatures. It returns fruit.

3. All goodness is included in this duty of thankfulness, Ps. cxlvii. 1. This is profitable. It is the best way to obtain mercy. Unthankfulness forfeiteth mercies; it procures a blessing upon the mercies of God. An unthankful man eats the curses of God.

It is pleasant to God, Eph. v. 19. You have heard it is music, Ps. lxix. 31. Pleasant to man. What is the ground of thankfulness? A joyous heart. Luke i. 46, 47, see, as much as she rejoiceth, so doth she thank God and magnify him.

It is comely, because it gives God his due, 2 Sam. vii. 19, 20. It is all we can do to God. 'What am I able to say more to thee?' It is a comely thing to give God his due. It is an honourable duty. *Modestissimum istud verbum Rogo;* but to give thanks is more honourable, though it be a part of prayer, &c. It moves God.

What is it? Thankfulness is a rendering of the glory of God's goodness, through Christ, in all things and always, for the acknowledgment of his goodness.

(1.) It is a rendering: Ps. cxvi. 12, 'What shall I render to the Lord for all his benefits to me?' (2.) It is a free rendering, because that the will is more than the deed in this duty of thankfulness. (3.) The glory of his goodness; not the substance of your estates, but the glory, Rom. xiv. 6. (4.) It is the glory of his goodness. To glorify his goodness is more than to glorify his mercy. (5.) Through Christ. That is, thankfulness; 'through Christ let us offer the sacrifices of praise,' &c., Heb. xiii. 5. (6.) In all things, Col. iii. 17. Do it in the name of Christ; that is, all within you, that is, in all conditions, glorify God. (7.) Always: Eph. v. 20, 'Give thanks always to God.' (8.) The end, principally to acknowledge your sin, and testify his goodness; for to do so out of fear is not thankfulness. 1 Chron. xxix. 14, David praised God for that he had a heart to give God thanks. Even so should we have such hearts.

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3. Mr Goodwin of Katherine Hall, at Trinity, Nov. 8.

Neither were they thankful.—Rom. I. 21.

Now I must shew what unthankfulness [is], which I could not do unless I shewed what the contrary is. It is a free rendering of the glory of God's goodness principally, and the testification of our thankfulness and love to him. A larger definition: It is when, out of our own selves, we do acknowledge our own unworthiness, and God's free goodness, and our kindness* in relation to him, in all things and at all times, principally to glorify God, and testify our loves.

1. The *genus* is a rendering. It hath relation to good things we have received; it is he returns all.

2. It is a free rendering unto him. It is a property of thankfulness, an

* Qu. 'dependence'?—Ed.

essential one. The chief thing looked at in kindness is good will: 2 Cor. viii. 10, 'You have been willing a year before.' This is an aggravation of their bounty: 1 Chron. xxix. 13, 14, 'Who am I that I should offer so willingly?' So the poor widow casting in a mite. Observe whether your sacrifices come off willingly. Do you pray for fear of the whips of conscience? This is not thankfulness.

3. The object; the glory of God's goodness, 2 Cor. iv. 15, God's glory; 'that through your thankfulness glory might redound to the glory of God.' The schoolmen shew how to be thankful. If he be more excellent than thee, then the best way to be thankful is honouring him. Ps. l. 12. But to one that is poorer render that he wants: ver. 14, 'Offer unto God thanksgiving;' *i. e.* God requires the rendering of his glory unto him. When God hath the quintessence of the use of all these things, that is, thankfulness. He doth not deny thee the possession of them. Sometimes the Lord hath need of our credit; that is, when the Lord's glory lies at the stake, and thou must part with thy credit, or else God's glory will die.

4. The glory of his goodness. When you consider the Lord's goodness to you, and it moveth you to pray, Rom. vii. 13, 'Render honour to whom honour is due,' that is not thankfulness, but rather slavish fear.

5. Wherein we are to give God the glory of his goodness.

(1.) By acknowledging our own unworthiness, his free goodness, and our obedience in relation to him. Deut. viii. 17. Thou shalt remember the Lord thy God, and shalt not sacrifice to thy own parts. 1 Chron. xxix. 13, 14. Thus David did: 'We have given thee of thine own,' for we are strangers here. We must acknowledge that there is nothing in yourself to move you thereto. 'Who am I, that thou hast brought me hitherto?'

(2.) Thou art to acknowledge thy own unworthiness; not only that there is nothing in thee that might move God to give thee life, but that thou art unworthy of it, and say that thou art less than the least of God's mercies. The poorest creatures art thou less [than], and unworthy of.

(3.) Thou must acknowledge, *i. e.* thou must not rest in a sensibleness of thy unworthiness.

(4.) It must be a real rendering. Thou must order thy conversation aright; hereby may you express your thankfulness to God: 'I will pay my vows unto him.' 'Truly I am thy servant;' *i. e.* I will devote myself to serve thee. Think with thyself, What hath been done for the Lord? as king Ahasuerus for Mordecai. Shall I thus foolishly requite the Lord for his goodness? as Nathan to David. The Lord hath given thee this much, and more, and yet are unthankful.

(5.) We may express our thankfulness, as David for Jonathan: 'Who is left to do good unto?' 2 Sam. ix. We should say, Who is left of the godly?

(6.) The sixth is to be thankful to God in all things, and always. Look wherein God's goodness is, therein should you be thankful. So for afflictions, which we should not be thankful for, but inasmuch as they are for our good, and we believe it; thus Job. For temporal, but especially spiritual, mercies; and old mercies, and mercies to come; all the promises made to you. David was thankful for a blessing to come, as you may read Ps. xxxi. 9.

(7.) At all times. When God leaves giving, then leave thou to be thankful. But God never leaves giving, as the river running. Be thankful while you have being, because you cannot be thankful enough unto the Lord.

(8.) Your end must be principally to glorify his goodness and testify your love. Thy thankfulness should equal God's kindness. David thanks God

for that he was able to be thankful uprightly. To testify our love: 'I love the Lord because of his goodness, and because he hath heard the voice of my supplication and prayer. Because he hath inclined his ear unto me, therefore will I call on him as long as I live.'

The causes of thankfulness. We must be thankful through Christ and for Christ. All come down through him, and therefore all our thankfulness must go up to God through him also.

(1.) Because Christ is our high priest, and we cannot offer thanks without him.

(2.) All things come by him, therefore all things must be returned by and through him again.

(3.) We must be made acceptable by the power of Christ.

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4. Mr Goodwin of Katherine Hall, Novem. 22. 1629.

Neither were they thankful.—Rom. I. 21.

The point we have in hand is about thankfulness. I have shewn what it is already. It is a free rendering of the glory of God's goodness unto him, in testification of our love unto him, and to glorify him principally. Now we may enlarge this; for so far as God's goodness extends, so far must thankfulness reach. Eph. v. 20. It is *omne ens et non ens*. Express your thankfulness really to him by vows and prayers, and by doing the saints good. Render all in Christ, because all God's goodness comes to you through Christ; so in your praises.

Now, the causes of thankfulness, and degrees of it.

1. You must take a due consideration of his mercy. Therefore I will praise the Lord with mine understanding. Marvellous are thy works, and that my soul knoweth right well. This is the reason that brute beasts cannot be thankful. Deut. xxxii. 6, 'O foolish people,' &c. Study God's mercies to your souls. Take note of small as well as great. It is a sign of an humble man. David did so. Ps. ciii. 2. As you confess your sins, so God's mercies; and remember the Lord's mercy. David says, 'My soul, forget not all his benefits.' This is so necessary, that it is put for thankfulness, and so on the contrary. Lay charge on thy heart. 'They soon forgot the Lord, that had done great things for them,' Ps. cvi. 21.

2. We should esteem God's mercies, 2 Cor. ix. 15. We must apprehend them as unspeakable. 1 Thes. iii. 9, 'What thanks shall I give to the Lord?' Such a mercy as this aggravates God's mercy. He hath not dealt so with any nation and country. Consider the number of God's mercies. Have a true estimate of them, and have an estimate of your own unworthiness. 2 Chron. xxxii. 25. They were proud, and murmured against God. Ps. cvi. 24, 25. They despised that good land. This would set estimation on God's mercy.

3. We should get the sense of God's love in these in thy heart. Either thou hast a heart set on God, or set love on the creature in him. Acts xiv. 17. Ps. lxiii. 3, 'Thy love is better than life.' When he perceived the Lord's love he was thankful. A small dinner of herbs will be pleasant to thee, if thou seest God's love. Apprehend God as a Father, and then give him thanks: 'Giving thanks to God and the Father.'

4. Get hearts loving of God again. This is the ground of that melody to the Lord. Get your hearts warmed with godly love. Self-love is the cause of unthankfulness. Loving the creatures inordinately will strengthen your

hate to God, and in love to his creatures we are nothing thankful, because of the creatures' love. Get your hearts weaned from the world. It is a reflex act of the mind.

5. Get joy in him, and rejoice in him always. This opens the heart. 'What, am I to offer willingly such a sacrifice to the Lord!' Get joy in his goodness; for joy in the things of this life will draw away your hearts from God. Rejoice in God's goodness. This is the complete definition of thankfulness. That we might learn to be thankful, let me shew what is unthankfulness. Three degrees:

1. When you are not thankful in your thankfulness; when it is not done out of a right end, or from a good ground. The pharisee took thanks to himself in thankfulness to God. A man may pray amiss; so a man may give God thanks amiss. This is the first degree of thankfulness, Hosea iii. 5. Dost thou fear his goodness? Then art thou thankful. Is thy heart quickened in the sight of God's goodness? The more thou hast, the more thankful shouldst thou be. This is a character of a thankful man: 'I will praise the Lord as long as I live.' To be thankful unto God because of mercies to come; this is good, but not the sign of God's . . .

2. Whenas you do not render unto [God] the glory of his goodness which they are able to render . . . in goodness . . . In Hezekiah; he had received many mercies, 2 Chron. xxxii. 2, 5. He did not live so much better. Now, are you living according to the means God hath given you? He requires meet thanksgiving as doth the earth, Heb. vi. 7. This was Solomon's sin. He had from God, and rendering not according to his mercy. How many are there among you that render nothing at all unto God. Every mercy of God should lead us to repentance. The rivers return to the ocean, and dost not thou return thy life to God again?

3. When we render evil unto God for his mercy, Neh. ix. 25, Do you thus foolishly requite the Lord for his goodness? You cast the Lord's laws behind your backs. Do you render evil for good? David was not stinted in a kingdom, and why hast thou dealt thus? 2 Sam. xii. Thou hast wealth, and dost thou live in a greater sinning against God? So for all the mercies of God; as strength; and art thou strong to pour forth strong drink? For which of all God's mercies do you requite him? What? Do you war against his will? His own weapons! God will heap coals of fire upon your heads. Because God doth defer judgment, therefore do you sin more and more. No greater sin of . . .

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5. Mr Goodwin of Katherine Hall, at Trinity, Decem. 6. 1629.

Because when they knew God, they glorified him not as God, neither were thankful.—Rom. I. 21.

Sinning against knowledge is the highest aggravation of sin. Four times it comes in the chapter; one in ver. 28, the other in ver. 21. I will shew you the aggravation of this sin by questions.

Quest. What is meant by sins of knowledge, and how many ways may we sin this sin?

Ans. Two ways may we sin against knowledge:

1. When knowledge is the object of sin. It is one thing to sin against a knowledge of sin.

2. Sin and the knowledge of sin.

1. It is a greater sin that is directly against knowledge.

(1.) When they do abuse their knowledge, as Judas. When they do not only abuse their natural knowledge, but against knowledge of the Scriptures; when they have some shifts for their sin, as David had in killing Uriah. So Saul, his sparing the fattest sheep is directly against knowledge. To use the law to sin by the law. Men have shifts for their covetousness.

(2.) When men do neglect to get knowledge, herein men sin against it, Heb. v. 12. Though sins may be done out of ignorance, yet because they did not get it when they might have had, so God reckons up to the Gentiles their sins of knowledge. You that have lived long under the means might have gotten much knowledge; therefore the Lord will reckon them as sins against knowledge, if you do not improve them.

(3.) When men refuse to get knowledge, as the adder stoppeth his ear at the charmer; or are afraid.

(4.) When they hate the knowledge and the light that is come into the world, this is a high kind of sinning against the knowledge, so extinguishing this light, that they might sleep the quieter: Jude 20, 'But what they know,' &c.

(5.) When they hold their sin against their consciences. They invent lies in hypocrisy, 1 Tim. vi. 3, 4. They fashion their sins against God.

2. In regard of others: Sinning against knowledge,—

(1.) When men do conceal their knowledge from others. Knowledge is light, and men cannot hide light, but it will discover itself.

(2.) Suppressing of knowledge: Acts iv. 17, 'Let us threaten them, that they speak no more in his name.'

(3.) When we force others to sin against knowledge: John ix. 34, 'They cast him out.'

II. When men sin collaterally against knowledge. Though a man know such a duty to be a duty, and yet doth it not. I will shew you the aggravation of this sin also.

1. When we sin against light, and according to that, the greater sin, the more light. Some sin against the light of nature, the men with men sinning and doing uncleanly, Rom. i. 24; to be unthankful, and disobedient to parents, and unmerciful. So lying and covenant-breakers, John viii. 44. Two sins he reckons up there. He sins against the fact done.*

2. When men sin against the light drunk in in their youth, Prov. xxxi. When Manasseh thus sinned against the sins (instruction?) of his youth, Jer. ii. 3, 4, 'Cry unto Jerusalem, I remember thou wast thus and thus.' Prov. xxii. 10, a principle gotten in youth will hardly depart. Your hearts are tender in youth.

3. The more real and experimental knowledge is wrought in you, this is more grievous. Paul gives Timothy an admonition concerning his example. Note, thou hast the light of nature, word, and example, in Isa. xxvi. 10, 'The land of uprightness.'

4. The more taste thy knowledge hath in the world to come, when thou hast known the bitterness of thy burden, and yet go on, this is a high sin. Those that have been enlightened, and fall back, no more mercy for such afterwards.

I. Before the act done, we may sin against knowledge.

1. When thou knowest the issue and the end of thy sins. This sin leads to death, Prov. viii. 6; as Judas, 'Woe to him that betrays him.' He was told fully of it. The destruction of the city was foretold, Jer. xxxviii. 2, 3.†

* The meaning of this is clear, when compared with Vol. IV. p. 182.

† See Vol. V. p. 178.

2. The more consultations thou hast in thy heart, and yet dost it, the greater thy sin. Darius had many consultations, Dan. vi. 14. He laboured till the going down of the sun, to deliver him out of the lions' mouths. Because every motive should leave an impression on the heart.

3. When there is outward confirmation against it. Thus did Balaam, Num. xxii. 6. The ass reproved him. 2 Peter ii. 10. So Pilate; he had divers confirmations of Christ, and his wife sent to him not to meddle. God's providence witnessed against him.

II. In the act done three things.*

1. The less passion in sin thou hast.

2. The less hardness.

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6. Mr Goodwin, at Trinity, December 13.

Because when they knew God, they glorified him not as God, neither were thankful.—Rom. I. 21.

I shewed the last day when and how many ways a man might sin against knowledge. Sinning against professed knowledge: Rom. ii. 18, 'Thou knowest the things of the law.' You sin against the principles of knowledge, 1 Tim. i. 20; they were excommunicated that they should no more blaspheme.

In the act of sin, three rules whereby we might examine our hearts, whether it be that sin.

1. The less passion thou hast in the heart, as Peter in a passion denied his Lord and Master Jesus Christ; for he knew him to be the Messias. When knowledge hath its full work, and yet that a man should sin, this is a great aggravation.

2. The more sorrow of heart thou hast in the committing of a sin, it augurs thy sin is the greater. From whence comes all the reluctancy in the hearts of wicked men, but from their consciences telling them, as Herod in beheading John Baptist. The text saith, that 'he was exceeding sorrowful.' This aggravated his sin so much the more. Here was a bank of displeasure cast up, over which he broke.

3. So much the more hardness of heart that thou hast contracted in sin, it is the greater. 1 Tim. iv. 4, They know these to be lies, and yet speak them; because they had their consciences seared with a hot iron. When you have light come into your hearts and reject it, it is the hot iron. Knowledge makes men familiar with their sin. Judas had a hard heart, for much knowledge had hardened his heart. Hardness of heart in contemning light and slighting sin, counting it as a small thing.

(1.) When men know they are in an evil way, and yet go on in it, as Pharaoh did.

(2.) Those that defer their repentance sin against knowledge. Your consciences tell you you are in a bad case, and yet live in it. Thus Balaam; he desired to die the death of the righteous, but would not live so.

(3.) Those that do know the way of God, and yet for fear of shame will not come in; for fear of being nicknamed thou wilt not come in. Some of the pharisees sinned against the Holy Ghost. God gave them up to it, because they sinned against the Son of God. Jesus Christ will gather such at the last day to appear before him to condemn.

(4.) Those that know the grace of God, and have salvation offered, yet will not go to the price of it. The young man in the Gospel did thus.

* These three things are inaccurately stated. See Vol. IV. p. 180.

(5.) Some profess the truth and the fear of God, and yet fall back from that way they have professed, 'that make a lie,' and by them 'is the way of truth [evil spoken of].'

Use. See what a great engagement it is to [those that] have knowledge, to take [heed] to glorify God with it.

1. Thou that hast knowledge canst not sin so cheap as others. Thy sins are dearer.

2. Thou wilt have the more hardness of heart. 'How great is that darkness.'

3. The Lord will give thee up to worse sins, to despise his ways, hating his children. These are the sins to which he will give thee up, because thy end is seven times worse than thy beginning.

4. God will give thee up to more despair. Isa. lix. 1, 2, salvation is far off from them, because they were sinners against knowledge. The more presumption against God's mercy, so the greater &c.

5. The more knowledge here, the more terror of conscience thou wilt have hereafter, when thou comest into thy place.

Obj. It is best to be ignorant, if knowledge, &c.

Ans. Thy sin will be the same as if thou hadst sinned against knowledge. Prov. i. 23, He will rejoice over them, and laugh at them when their fear cometh, and mock at their ruin. Thou wert best to turn speedily to him, for the sentence of condemnation may come out speedily against thee. The Lord will bear forty years with an ignorant one, but not five with you.

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7. Mr Goodwin at Trinity, Jan. 30, An. Dom. 1629.*

Professing themselves wise, they became fools.—Rom. I. 22.

I shew you wherein wisdom consists.

1. Wisdom enables a man to look to those things that are profitable for themselves. They fall into many foolishnesses.

2. It makes us do that that is good at all times and conditions. That is a wise man. A godly man only wise, for he pitcheth upon godliness, profitable for all things: Jer. xvii. 8, 9, 'He shall [not] be careful in the time of,' &c.

3. It directs a man to do what is right; to the means, 'Wisdom is profitable to direct,' Eccles. x. 10.

4. It must enable a man to take the way, and to walk in it: Eph. v. 15, 'Be ye not unwise.'

I shewed you the degrees of folly, which we will not repeat.

The particulars wherein folly doth consist.

1. In wanting ability to consider things aright. A wicked man is a fool in this regard in divers particulars.

(1.) They are unable to consider the goodness of God, and their badness, and therefore fools. They are unable to reflect on themselves. So madmen, for want of wisdom, their thoughts are dispersed; they cannot call them in: Eccles. v. 1, 'When thou goest into the temple, offer not the sacrifice of fools,' for they consider not what they do: Jer. viii. 6–8, 'None say, 'What have I done?'

(2.) He cannot consider the issues and consequents of things. He wants

* The substance of the sermon from which these notes are evidently taken will be found in Vol. X. p. 200, *et seq.*—Ed.

foresight, Deut. xxxii. 27, 28. This is an unregenerate man; but 'a wise man foresees the evil, and hides himself,' Prov. xxii. 3.

(3.) They cannot consider the fit time and circumstances of doing good: Esth. i. 13, they were 'wise, knowing the time.' The stork knows his time, but my people do not. This is a great misery; so where they are unable to discern the seasons of praying, of recreation, of study; all this is folly.

(4.) Fools are unable to lay things to heart; therefore they are always uneasy, for sad thoughts enter into them. They forget the afflictions of Joseph: Isa. xlii. 25, 'He hath poured out the fury of his anger; it burned him, and yet he laid it not to heart.'

(5.) He is unable to use his rule aright; he forgets his directions; he cannot walk by his rule. His wisdom fails when he walks by his rule. He knows not how to pray; he cannot use the rules of prayer: Prov. xiv. 3, 'The wisdom of the prudent understands his way; the folly of fools is deceit.' 2. He wants wisdom to judge of things which are good for him, and therefore he judgeth by false rules.

(1.) He sees what is present to be better than that which is to come, how good soever. This is the part of fools, and the , as a little child. The promises of God they lay aside, as it was [with] Demas, 2 Tim. iv. 10. He loved this present world. The unregenerate, they are for present things; so the young man in the Gospel. It was his judgment. Rom. viii. 18, Paul counted the afflictions as nothing. He looked at things not seen. This is our rule, that false, &c.

(2.) He prefers that which is easy to be obtained, though worse, before that which is more difficult, though better. He is a sluggard, the wise man is diligent. The ways of the wise are too high for him. A wise man will set on the hardest duty and difficultest. Wisdom is too high.

(3.) A fool judgeth according to outward appearances. A fool would say that a man in gay apparel was best; for the unregenerate judge outwardly, as children do the book best that hath most gays, and sermon that pleases best. They judge according to the quantity of a thing, or else by multitude. They follow a multitude to do evil. They are fools. They think to be heard for their much babbling. They never look to a broken heart, as David did. He cannot discern between things that differ. They take temporary faith for true faith, because there is a likeness. A godly man hath wisdom to know this. They still follow their own minds and wills, and therefore all fools are self-willed. So will wicked men; that way the wind blows, they will sail, according to their lies.

3. In regard of their choice they make divers [mistakes].

(1.) They choose things that are less necessary for things that are necessary. Unregenerate men spend their time before they get pardon;* a wise man seeketh the kingdom of heaven first. Mary had chosen one thing necessary, but Martha busied in many things.

(2.) They choose uncertain for certain things. God gives richly all things. What folly is this! 'Charge them that are rich, that they be not high-minded,' &c.

(3.) He is a fool that provides but for one event; a wise man provides *in omnem eventum*. The steward had done wisely in making himself friends. This is a wise man; therefore to provide for all events is wisdom.

(4.) He that will not choose rather a small inconvenience to avoid a greater is a fool. To endure hardship for a time is wisdom. Thus Moses,

* The meaning of this appears on comparing it with Vol. X. p. 206.

Heb. xi. 25, 'Choosing rather to suffer affliction,' &c.; Job xxxvi. 21, 'Take heed of lies, for this hast thou chosen before affliction.'

(5.) The bargains that wicked men make are foolish bargains: Isa. lii. 3, He sold himself for nought. The fool hath a price, but hath not a heart to use it aright.

(6.) In the issue and end, wherein in divers things he is foolish.

[1.] He believes everything, and the promises of his heart: Ps. xlii. 11, 'Their houses shall endure for ever;' this is their inward heart. They think prosperity will abide always: Isa. lvi. 12, He will take his own way; Come, say they, to-morrow shall be, &c.

[2.] He doth things in vain, Gal. iii. 3, Jer. xvii., as the foolish virgins had not oil in their lamps; and so, when we suffer many things, and in the end fall away, Heb. x. 38, they are the worst fools of all the rest. The Galatians are called foolish, therefore, because they fell away.

[3.] Those things that they choose for their happiness is made their ruin. He is taken in the snare of his own sin: 2 Chron. xxviii. 23, The gods he sacrificed to were his ruin.

Use. You that are discovered to be fools, see that ye become wise. For nothing be fools, since a fool inherits nothing. They shall inherit shame and dishonour. God hath no pleasure in fools. Get more wisdom before God delighteth in thee. Go, get thy understanding and wisdom changed. Honour is not fit for the fool. A rod is fit for the fool's back, a whip for an horse; so conscience shall whip the foolish men. Do not go on in your sins, to provoke God; he is stronger than you. Get your hearts changed; choose things rather which are certain and necessary and convenient for you, before the fool's uncertain things.

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8. Mr Goodwin of Katherine Hall, at Trinity, Feb. 24. 1629.

The fool hath said in his heart, There is no God. Corrupt are they, and become abominable.—Ps. XIV. 1.

I lately discovered the folly that was in men's hearts by nature. Next comes vain reasonings. They are not those erroneous opinions in speculative knowledge, but in general of them; those vain reasonings that guide men in their actions. As in his judgment he followed reason, so in his practice. All reasoning consists of two things. The first is of some principle, the second of some induction of these, &c. So two things: 1. That there is in men's hearts abundance of false principles, which are the root of all other false reasoning. These possess their judgments. 2. All those vain arguments whereby men do sheathe themselves in their evil ways. For the first of them, to discover it unto you, it is my text. This is the fundamental principle of all. As all being depends on God, so the belief of a God is the upholder of all. Now, the fools, that is, all mankind, have said in their, &c. Rom. iii. 10, he applies it to all mankind. This is the ground of all impiety in their lives; it proceeds from this. This text lays open unto us the unbelief in men's hearts, and the false principles that are in men, which break forth into action.

Doct. In all men's hearts there is a principle of unbelief, or secret unbelief of all the principles of religion, and so consequently of corruption of manners in their lives. I will shew you what these principles are. Out of principles are gathered both the doctrine of knowledge and religion; so in the power of God, Heb. xi. 6. But in these are principles. It is the foundation of

coming to God. See it in popery, which are the principles of the doctrine of the devil, which being believed they will be [obliged to believe all the rest]. For their knowledge, as that the church cannot err; so in practice, in works of merit, they will practise it by giving away all their goods. So other principles laid in the heart will overturn all popery. It will overturn practice and judgment, as in Luther; and for godliness, if sound principles were admitted and laid in the heart, would make us conformed to the truth; so, on the contrary, there is a general unbelief of all the principles of the truth. Here is the foundation: Heb. iii. 22, as belief makes us come to God, so unbelief is the foundation of our departure.

Demonstration 1. You that know your own hearts shall find as if his heart believed not concerning any demonstration of that there is a God, or that there is a day of judgment. It will at first seem as a strange thing; as when Paul spoke to Felix, his words seemed strange. All men will say that there is a God; the principle is strange to their hearts; this is the full demonstration.

Reason 1. Because they are things not seen. The principles of religion are not seen. Who hath seen the reward of the righteous? None think there is a world to come, and a reward for the righteous, because they see them not, they will not believe them: 'Let him come down from the cross, that we might see it.' These things must be apprehended by faith, which is the evidence of things not seen.

Reason 2. The nature of man is apt to believe anything else besides the things that concern God and godliness: John xii. 37, they believed not Christ for all his signs. So God complains of it that men will believe things not seen, but not so of God.

Reason 3. Men will not believe the principles of religion, because they delight not [in them], for self-love hath possessed their hearts; because they work against them, therefore they will not believe; they have pleasure in unrighteousness.

Demonstration 2. When a man is converted, he begins to learn all the principles of religion again.

Reason. Because his former belief is not strong enough to resist sin. Their hearts are put to no distress all this while. He comes to see that there is a God that he never saw before. He casts out all the false earth, and digs till he doth come to firm ground; so of sound faith.

Demonstration 3. Men do not believe the principles, and therefore this is a demonstration. The more a man grows in faith, he sees his unbelief more certainly. It is unbelief. Our Saviour complains of the little faith of his disciples, and God complains that there is unbelief; and young in grace say it.

Demonstration 4. If any man's heart be converted, he calls in question these principles, whether there is a God or not. Until then they are left in darkness, having some dissension.

Demonstration 5. Men's actions shew they do not believe.
of the heart, as David said, They profess they believe God, but in deed they deny his own operation. Mal. iii., 'If I be a master, where is my fear? if I be a father, where is mine honour?' Your unbelief is seen in your actions. When men do otherwise than God requires, they live in unbelief: Jer. v. 22, if ye believe that I am he that sets bounds to the sea, ye would say presently, We will fear him; but, ver. 21, if you did believe that there is a world to come, then you would not wholly provide for this life. When a traveller sees the sun almost down, he would make haste; so if we believed that the time of grace is short, we would begin to make our calling and

election sure. These are the common principles of religion, which, if they believed, as other things, they would do as in other things; but the fool hath said in his heart, There is no God. So if we believed that the enemy was coming, we would put on the armour of God.

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9. Mr Goodwin, of Katherine Hall, at Trinity, Feb. 21.

The fool hath said in his heart, There is no God.—Ps. XIV. 1.

5. *Another demonstration.* When a man is in a storm, then their hearts fail; as the disciples, when the wind arose, they being in the ship. Christ said to Martha that she did not believe, John xi. 24. They mistrust God in some small things, because their faith is put to it, and in general we fail many times. Now I intend to handle some principles more at length. (1.) The first is, *that there is no God,* that in his thoughts, in all the crowd of them, God enters not into his thoughts, that is not the meaning; but in all his presumptuous thoughts and crafty cogitations, God is not their counsellor, neither is that it; but that the ground of all is that they think there is no God; in their thoughts and hearts they are far out of his sight, the judgments of God; and there is no sin, this principle being laid in their hearts. Now, if no sin, none need to care.

(2.) All these glorious attributes of God, of justice, of power, omnisciency, men believe it not. Men believe that God is omniscient, and yet this is the ground of all their secret sins. Would men commit sin if they thought that the Lord saw them? Isa. xxix., I will confound the wisdom of the wise, who dig up to hide their counsel from the Lord; so the greatness of God. Would men come to offer lame and blind sacrifices if they did believe that God was the great king of heaven and earth? Isa. li. 12, 13, Where is the fury of the oppressor? Wouldst thou be afraid of a man whose breath is consuming, and dost not fear him, thy Maker? It is because thou forgettest me. I stand by and comfort thee, therefore thou shouldst not fear, but trust in him. This God doth, that he might shew men that there is unbelief in their hearts.

(3.) They think that God is slack, and this is the ground of their thoughts.

(4.) They think that God is not a strict God. They call every one good that doth evil. 'Thou thoughtest that I was like to thee.' This is the ground of their impiety, that they believe not God's attributes.

6. *Demonstration.* Men do not believe that the word of God is true. This is the ground of sin. When the threatenings of God come in against drunkards, they will not turn from their drunkenness, because they will not believe the word; as in Dives. He desired one from the dead [to be sent] to them that they might believe. Christ tells them expressly that they did not believe. Azarias,* a wicked man, yet would not believe the word. So in Isa. v., 'let us see the word.'

7. *Demonstration.* Men do not believe that there is a world to come and a day of judgment, a reward for the righteous. 'Let us eat and drink, for to-morrow we shall die.' Paul applies it to the resurrection. What profit in holiness? Men have not judgment speedily executed. All things happen alike to all. This is the greatest evil under the sun; this is the cause that many go to hell. Therefore their hearts are full of evil; because they shall die, therefore they will take their pleasure.

* I am not sure of the reading here, but I suppose the reference is to Azariah or Uzziah refusing to obey the priest, who forbade him to offer incense.—Ed.

Obj. This is strange. Do not all men profess that there is a God? How can this be, that the fool hath said in his heart there is no God? Then all men would be atheists and heretics, and the like.

Sol. There is a twofold atheism, some expressed and direct, and others indirect and by consequent, 2 Peter ii. 1, Rev. xii. 1. The papists profess their religion, and yet they are called devils, 1 John iv. 1—'the spirits.'

Obj. We never thought such a thing. If there were such in their hearts, they should know it certainly.

Sol. John v. 46: Moses is he in whom ye trust and believe, yet Christ said, If ye did believe [him] ye would have believed in Christ. Yet we should know that he will not be of them in the court of understanding, but in the heart. Yet we should know that the heart is deceitful above all things.

1. All principles seldom or never come forth into outward acts. Those principles can scarce be drawn out, yet he is guided by those principles. Men that speak Latin do not always speak as thinking on the rules, and yet they are guided by the rules; so it is in this case.

2. Acts of unbelief are almost secret; as of faith, all her acts are secret. It is the foundation of all, which lies under ground. We live by it, and see by it, and pray by it, and yet it is known by its effects and fruits. Many live long, and cannot tell whether they have faith or not.

3. The bottom of corruption is much more secret than the bottom of grace, which doth manifest and enlighten men in their ways.

Use. Here take notice of the desperate wickedness of the heart, that hath so many cursed principles lurking in it, and abiding there.

2. Look at your lusts, and you may find them to be under these principles.

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10. Mr Goodwin, of Katherine Hall, at Trinity, Feb. 28. 1629.

The fool hath said in his heart, that there is no God. Corrupt are they. —Ps. XIV. 1.

Obj. Our hearts are filled with thoughts on the contrary, that there is a great God, and that there is one God.

Sol. As it is in faith, so unbelief. Many a godly man that hath faith will say that there is nothing but atheism; but they walk very circumspectly, and fear to offend, which shews that there is some acts of faith that him; so, on the contrary, some acts of unbelief.

Obj. Is it possible that one thought is apparent, and the other is not; the one prevailing, the other not?

Sol. Here the psalmist tells you that they have many thoughts; they have said, There is no God. The principles of atheism are deep rooting in the heart, but good principles have not such firm rooting, and therefore speak only for excusing. They confess most, because they cannot prevent nor do anything. False principles do all.

Obj. The reason why men do not live godly doth not lie in [want of] faith in general, but in want of application, that there is a God, my God, and back it on that place, Rom. i. 23, ii. 3. They knew there was a God,—this is all their faith.

Sol. Many things to be laid together. It is needful and it must be be-

lieved that a special faith is necessary: Heb. xi. 18, Three acts of faith. Which place argueth that there is or ought to be an applying faith. A man may go to hell for all general faith.

2. Though application be necessary, yet men fail in general faith, for the belief of things general hath the main swaying and ruling the heart, and of applying it to the soul. If a man believe truly that God is a rewarder, he could trust in him. Though the lepers* believed that the king was a merciful king, yet came with ropes about their necks. This hath a main influence into the hearts of men to sharpen.

Demon. 1. Because the Scripture doth promise faith to such as believe in general. This is not enough. When Christ catechised Martha, he questioned whether her faith was sound in general. 'Dost thou believe?' This is general. This is one of the main foundations of all other graces.

2. We fail most in believing the promises of general. So the counsellor that would not believe it though God should make windows, &c. See the excellency of Abraham's faith, Rom. iv. 17, 18.

3. The stronger his faith is in general, the stronger he relies upon God by a special faith, that is strengthened. Wicked men do not only fail in applying, but in general, that there is no God; though they fail in both. To give you instances: If men believed that there was a hell, truly and fully, they would be wary and careful of coming to that place. But the reason why they fear not hell is not because they believe that there is not a hell, but because they believe it doth not concern them. But it is evident that is for unbelief. It is evident they do not want special faith, but general also.

Obj. You say it is an easy thing to believe in general.

Sol. The answer is in James ii. 20, 'Know, O vain man, that faith without works is dead faith.' Heb. xi. 1, You shall find it evidently set down, ver. 6, comparing it with Heb. x. 37, 38, 'Faith is the substance of things not seen.' All this argueth that a godly man believeth out of another principle; for it stirs him and makes him active. The main thing men want is belief in general that there is a God, or 'no God.'

Use 1. If this atheism be in all men's hearts, then search into your hearts to find this unbelief, for it is in the bottom [of them]; let men dig deep and they shall find it.

2. When they have found out the place of unbelief, then be humbled. There is no rebellion or treason like this, that there is no God, for they deny his majesty and royal titles. As there are many church papists, so there are many church atheists. God is wearied with your atheism, Mal. iii. 14. Therefore did the King Ahaz provoke the Lord, Isa. vii. 13, 14. Ps. lxxviii. 19, 'They spake against God in their hearts.'

3. Is any exercised with doubtings that there is no God, as many are? Do not think that thy case is desperate, such a case as never any had such thoughts. Look to your lives in such cases, but not to your thoughts. So should wicked men on the contrary.

4. Let such as are free from such thoughts be thankful and bless God; for we are all naturally troubled with atheism. It is an infinite mercy that thou art going to perfection, whenas he might keep thee in thy atheism still.

5. Take heed of entertaining doubts in your thoughts. Do not cherish or hide them. Wilt thou maintain a Jesuit? These doubts weaken your faith.

6. Here you see what great necessity of coming to the ordinances: 1 Cor.

* There is here evidently a confounding of the story of the lepers going into the camp of Syria (2 Kings vii.) with that of the servants of the king of Syria going to King Ahab with these tokens of submission (1 Kings xx.). The reference is to the latter, and not to the former. We should therefore for *lepers* read *servants*.—Ed.

xiv. 25, 'If one that believes not come in, he falls down.' Do thou often and frequently; and come with reverence also.

7. If men believe not in principle, no wonder if they fall back, seeing they believe not the first principles.

8. See what a great work grace is, what a distance there is between nature and faith. *Cum prima negantur principia, non est disputatio;* so if you deny the first principles, how can you be taught in godliness? Thou must believe all by a new heart. Consider what a great work it is, and apply thy heart to it.

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11. Mr Goodwin of Katherine Hall, March 2. 1629.*

The weapons of our warfare are not carnal, but mighty through God, &c.— 2 Cor. X. 4, 5.

That I stood upon was to shew you what carnal reason was, and what its assistance was. As the strength of a kingdom lies in two things: 1, in a wise and able counsellor to plot, and 2, in walls, fences, and strongholds; which is twofold, either soldiers in the field, or by setting up castles and strongholds; so lusts have first a field army, which would be overcome suddenly; therefore there are strong reasons to defend yourselves and your estates. They are reasons and strongholds that exalt themselves against God. As the opposition lies in the knowledge of God, so the strength of lusts in reasonings, which are the same. The pope is the model of all wicked men; and it is set up to bring all in subjection unto it. As it hath [by] reasonings invented the setting up of the pope, and these being backed by strong arguments, therefore are called 'strong delusions,' 2 Thess. ii. 11, because they are to overcome strong understandings, as the kingdom of the pope is upholded by carnal reason, which hath invented reasons for its upholding, &c.

To manifest that [there] are these strong reasons:—

1. From experience. Come to the most ignorant wretch that is, and question about his salvation, ye shall find that he hath somewhat to say; and if ignorant, then [much more] men of knowledge.

2. From the great work of conversion. He will tell you that he had many pleas before for his salvation. There are abundance of wrong wards in the soul, which hinder the unlocking of their souls, unless by God's help they be unlocked.

3. By the preparation of the word, which hath many undermining reasonings, which will overcome yours, though never so strong.

Quest. What are the grounds why there are such in the heart?

Ans. 1. Because the reason of men is so large. Micah vii. 3. Why are kings so bad? Because they have some flatterers that smoothe over their doings. Self-love sets them on works.

Quest. What is the reason why the heart of man is glad?

Ans. The embracing of evil out of self-flattery. John iii. 20. When their estates are naught, they are loath to come to the light, and are glad to entertain what is spoken for them.

Again, there is a great deal of pride in men's hearts, for the most ignorant thinks that they shall have heaven, because else they would not be quiet. As the dying man lays hold on everything, so these.

* The sermon from which these notes are taken will be found in Vol. X. p. 377, *et seq.*

Heads from whence these reasonings are fetched, and are grounds of carnal reason.

1. From wicked proverbial speeches. The devil's proverbs are many, and they having a stamp, so that they pass for current; as *Every man for himself, and God for us all*, is a cursed [proverb]. 'Let us eat and drink, for to-morrow we shall die;' this is a common proverb amongst epicures; but the apostle, 'Be not deceived, evil speeches corrupt good manners.' He answers with a proverb. There was a cursed proverb amongst the Israelites, Ezek. xviii. 2. The Holy Ghost spends the whole chapter in confuting it. Another proverbial speech amongst them, Ezek. xii. 22. To give another instance, 'Skin for skin; all for life.' This was a current proverb which was then used, and men use them. As the papists have abundance of traditions, so this is a tradition of the world.

2. The common opinions in the world. Therefore this is the apostle's principal meaning in that place, Rom. xii. 2, 'Be not conformed to the world, but be renewed in your minds.' Look, what most men think, and what the wise men do, that will we do. So for estates, they will have their religion; whereas the Scripture bids us not follow a multitude to do evil.

3. From observing God's common dealings in the world. Therefore because such and such courses prosper, therefore their estates are good in the sight of God, and if they be not rich in the world, they think that God them. Jer. xliv. Since we have left burning to the queen of heaven, we wanted nothing, but now want many things. As Ahaz, 2 Chron. xxviii. This was that made David to stumble. 'My feet had well nigh slipped,' because he had carnal reasons in his heart. Judges vi. 22, 'If the Lord be with us, why is all this befallen us?' This was carnal reason in saying this.

4. From outward spiritual privileges, God suffering men to be baptized, and to be at the Lord's supper, and to hear the word. It is not circumcision that availeth anything. As Micah said (Judges xvii.), Certainly the Lord will bless.

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